SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES. FEBRUARY, 1884. VOL. XVI, No. 2.

Knowing Great Men.

THERE is great power in contact with men of ability. They give you a certain force of their own. They show you that, although so-called "great men," they are still human. This encourages you. If with these defects and limitations they may be what they are, there is hope also for you. Inspirations come from them to you, even though they say but little, and when you afterward read their writings, or hear them in public address, the truth that they communicate has a meaning and directness to you which from mere strangers they would not have.

Therefore, cultivate acquaintance with men of power and of culture. Rub up against them. Ask questions. Get them to say something to you. Notice the tone of the men, the inspiration of their voice, the construction of the sentences in which they reply. If they are gentlemen, they will treat you courteously. If they are wise philanthropists, they will have a word to fit the opportunity. If they are coarse, and selfish, and vain, you will then find them out, and this discovery, though it cause you regret, will not be without profit.

Children's Day—1884.

BY action of the General Conference and the Board of Bishops, the post of honor in the great Centenary celebration of 1884 has been assigned to the children and Sunday-schools of the Church. That celebration is to be inaugurated on Children's Day in June next by a simultaneous effort in behalf of the Children's Educational Fund. To aid in making it a success, the Board of Education is offering extraordinary helps, and sending out its documents earlier than heretofore. Its report on Children's Day, 1883, with a specimen programme for 1884, is to be sent to all pastors, and *through them* to all Sunday-school superintendents, during the month of February. The document named will be found to possess great value, both for the history and the suggestions it contains. Any pastor, or Sunday-school superintendent, failing to receive it by the 20th of March is invited to apply for it by letter or postal, naming plainly the post-office to which it should be sent. Address Rev. D. P. KIDDER, D.D., Corresponding Secretary, 805 Broadway, New York City.

Fond and Firm.

AFFECTION is the silken chain which binds the pupil to the teacher, who must win his way to the intellect of his scholars through the capture of their hearts. His weapon in this warfare must be love, since nothing but love begets love. A teacher who truly loves his scholars will usually have a loving class. But in seeking their affection, he does well who remembers that children's love is not to be won by letting them have their own way. There is more philosophy in children's minds than many imagine. They know that the indulgence of their idle whims by teachers or parents is a sign of the latter's weakness, and they soon cease even to respect, much less to love, them. But when love sweetly, yet firmly, insists on what is right, for its own sake, children, though they may pout and rebel for a time, are finally subdued by it, both to obedience and reciprocal love.

The Catechism.

MR. J. F. DAVIS, of Altoona, Pa., is the superintendent of the Chestnut Avenue Methodist Episcopal Sunday-school of that city. He is working a plan with very great success to secure the drill of their school in the Catechism of the Church. He uses the questions and answers of the Catechism for

the opening service instead of reading from the JOURNAL—taking one section a month. The plan is admirable, and might be used in connection with the regular opening exercises without difficulty. We commend it to our thoughtful and enterprising superintendents.

Another New Movement.

THE attention of the Church is called to a plan by which 100,000 people may be enlisted within three months in useful reading.

This is not the C. L. S. C., but something more simple and cheap. It is the "*Chautauqua Spare-Minute Course, No. One,*" a course of reading in twenty-one of our new Home College Series of tracts, with two of the Chautauqua Text-Books.

The course is *fragmentary*. It is broken into easy volumes, or tracts, that one can read at odd times.

The course is *short*. It contains about four hundred pages in good clear type.

The course is *useful*. It embraces readings, scientific, historical, biographical, etc.

The course is *introductory*. It prepares the way for more thorough and extensive reading in the Lyceum or C. L. S. C.

The course is *cheap*. The twenty-one Home College Tracts which it contains cost five cents each, and the two Chautauqua Text-Books ten cents each, a total of one dollar and twenty-five cents when the various tracts are purchased separately. *The Agents will send the entire set for* $1 *when ordered at once.*

The following is the "Chautauqua Spare-Minute Course, No. One:"

1. Readings in Science.—Home College Series Tracts: No. 47. The Ocean, 5c.; No. 16. The Rain, 5c.; No. 84. Our Earth, 5c.; No. 7. The Sun, 5c.; No. 15. The Moon, 5c.; No. 25. The Stars, 5c. Total, 30c.

2. Readings in Travel and Art.—Home College Series Tracts: No. 48. Two Weeks in the Yosemite, 5c.; No. 50. Ten Days in Switzerland, 5c.; No. 3. Egypt, 5c.; No. 10. Art in Egypt, 5c.; No. 45. The Euphrates Valley, 5c.; No. 51. Art in the Far East, 5c. Total, 30c.

3. Readings in Biography.—Home College Series Tracts: No. 23. William Shakespeare, 5c.; No. 26. John Milton, 5c.; No. 8. Washington Irving, 5c.; No. 75. Daniel Webster, 5c. Total, 20c.

4. Readings on General Subjects.—Home College Series Tracts: No. 69. Reading and Readers, 5c.; No. 49. Keep Good Company, 5c.; No. 54. Words, 5c.; No. 27. Penmanship, 5c.; No. 36. Readings from Wordsworth, 5c. Chautauqua Text-Book, No. 43. Good Manners, 10c.; Chautauqua Text-Book, No. 1. Biblical Exploration; or, How to Study the Bible, 10c. Total, 45c.

The name of every student will be enrolled, and a certificate given.

Now, will our pastors, superintendents, foremen of factories, railroad agents, and other employers of men and boys, of women and girls, lend a hand to develop to gigantic proportions at once this educational movement?

Spare-Minute Course, No. 1, will soon be followed by other series.

Sleepy Hollow.

SUNDAY-SCHOOL "Sleepy Hollow!" That is it, the class over there in the corner. The teacher is dull and listless and uninterested, and of course uninteresting. Quiet-natured? Yes, and an owl at noon is quiet-natured. Gone to sleep, that is the trouble with the teacher. Gone to sleep over great, precious, and priceless opportunities to make half a dozen boys or girls into lives valuable to the Church and the world. Be assured, though, that the class has not gone to sleep, but is wide-awake to all sorts of mischief—that is, what is left of the class. Sleepy Hollow will soon be Empty Hollow.

Get your eyes wide-open if they are shut. Realize what you are doing. Write that word TEACHER in big letters. Let it stand out as prominent in your thoughts as are the Rocky Mountains above the western plains. Sacrifice for your work. Let it cost time. Dig into the lesson. Be at the teachers' meetings. Don't be absent from your class. Wrestle in prayer. Let your soul tingle with the excitement of the thought that you are a teacher. This will be the result in that corner-class: "Sold out, Sleepy Hollow."

Giving Presents.

A NEW JERSEY correspondent writes, calling in question the propriety of giving and receiving presents in Sunday-school. He says, "The motive with the pupils is often improper. Some are required to give who do not feel that they ought, but they are ashamed to be behind the others; some need the money for other and legitimate purposes; what one class does, other classes feel that they ought to do; and thus faithful teachers and worthy pupils are put at a great disadvantage in the Sunday-school."

Our correspondent says that "in some of our cities the Boards of Education have forbidden teachers accepting presents from pupils." He adds, "Cannot the reasons which influence them be urged against similar donations in Sunday-school?" "Children," he says, "should be taught to give; but it is very seldom they do not have others who have stronger claims on them than their teacher or superintendent. If they indulge the one, they are often forced to neglect the other. We should show

our deep appreciation of superintendent and teachers, but it should be by hearty co-operation, and not by making presents. Without such co-operation the presents are valueless, and with it they are needless. A kind word or act from teacher or pupil is of far greater and more lasting value than any number of presents."

There is much wisdom in these suggestions.

Latine.

THIS is one of the remarkable products of the new era in pedagogy. It is the perfection of the art of teaching ancient languages.

Latine is a monthly magazine published by D. Appleton & Co., New York, and originated and edited by Prof. E. S. Shumway, the gifted head of the Chautauqua College of Latin.

Every word of *Latine* is in Latin. It gives dainty *morceaux* from the ancient writers; modern criticisms of both ancient and modern writers; lists of reference-books for teachers of Latin; romances, political papers, current news, and original essays—all in Latin, while the department of Ecclesiastical Latin—a new feature—makes the work to be desired by every minister who cares to read in the original the best things from the early Latin Fathers.

Speak a Word.

IT is not easy wisely to speak words of divine wisdom. It is an awkward thing to obtrude religious conversation "out of place" and "out of time."

The embarrassments thus recognized too often lead to an utter neglect of religious suggestion. Lamps are put under bushels, and possible good buried in a napkin.

There is a divine art—a masterly tact—in religious suggestions which it is the duty of every one to learn.

On a train one day, in a group of men, one rude fellow was swearing boisterously when a minister at his side simply touched his knee, and with a smile whispered: "Those are very strong words, my friend." Immediately a blush mantled the brow of the swearer. He bowed assent, promptly apologized, confessed that it was "a very bad habit;" resumed his conversation; but not once again during that ride was guilty of an oath. The reproof was given so gently and delicately that it stirred within the man every noble impulse he had, and the very blush with which he received the reproof was a token of good.

In a railway station a young fellow was swearing in every sentence. The facts he narrated, the comments he made, abounded in oaths. A minister, apparently giving him no attention, walked up and down the room in a quiet, musing way, singing very softy, "Rock of Ages, cleft for me." In a few minutes the profane youth touched the minister on the arm, stopping him as he passed, and saying, with tears in his eyes: "See here, sir, my sister sung that when she was a-dying, and it makes me feel awful bad to hear it." A religious conversation followed; the two went out of the railway station into the darkness. After a short and earnest prayer by the minister, the young man pledged himself to give his heart to God.

Riding in an elevator, a gentleman said to the boy who ran the machine: "You have a life of ups and downs, don't you?" "Ay, ay," answered the boy. "Well," said his friend, "I hope that your last move will be UP." A smile and cordial indorsement and serious look told the speaker that his words would not soon be forgotten.

In manifold ways we may, with no violation of propriety, but in most perfect taste, guide others to a knowledge of the truth which Christ has given us; truth which we hold as a treasure from him; truth which, though we hold it, is still his, and for which we as his almoners are to make faithful account when he makes requisition.

Unto Jesus.

THE disciples come from their fields of labor and gather about the Master. It may be the sunset hour, and, wearied, they tell him of their works. They tell all, their successes, their disappointments, their hopes, their fears. They stand about him. They hear his words of approval or gentle criticism or wise guidance. The light goes down below the hills, but the stars come out and shine like crowns.

Unto Jesus, when our day's work is done! Unto Jesus, to receive his blessing like rain and sunshine on the scattered seed, to be checked by his caution or spurred on by his encouraging voice, to "rest awhile" in some "desert place" alone with the Master!

Tired, disheartened worker, though the sun be gone down, the Master is near and the sky is aglow with the light of crowns.

Catholicity.

OUR children should be taught to love the Methodist Episcopal Church, not in a sectarian and bigoted spirit, but because it is a branch of the Christian Church, having a system and a spirit which the world needs and Heaven abundantly approves. They should be taught this in a spirit of charity toward other Christian Churches, just as they are taught to love all nations, but with a patriotic preference for their native land.

At Home.

. . . In Germany Sunday-schools are not allowed to be held under that name. The law is so worded that they must be called "Divine Services for Children," to comply with its requirements.

. . . A Sunday-school of the United Presbyterian Rajputana Mission, India, meets on the roof of the Dispensary, and often good audiences of adults are attracted by the singing, and then listen to what is said to the boys, which promises much good.

. . . One of the most useful and popular superintendents in the Methodist Church is the Hon. George W. Miller, of the Providence, Pa., M. E. Sunday-school. He has been superintendent for twenty-eight consecutive years. The school has grown from 60 to 400 scholars.

. . . The *Kansas City Journal* remarks: "There is a decided social tendency toward the organizing of literary rather than dancing clubs. Some of this movement is due to the influences of the Chautauqua element." These are some of the good fruits we anticipate from the Chautauqua movement.

. . . From the statistics for 1882 of the Methodist Episcopal Church, South, the increase for the year in the Sunday-school department is 328 schools, 2,703 teachers, and 20,602 scholars, or an aggregate increase of 23,633. The circulation of the Sunday-school literature has also greatly increased.

. . . An effort is now being made in many of the English Sunday-schools to combine the Sunday-school and the Children's Church, by holding a regular Sunday-school service from a quarter to nine to a quarter to ten in the morning, and a worship and simple preaching service immediately afterward of thirty to forty minutes. It is found a better device than any other of leading children to the habit of Church attendance.

. . . More thorough Sunday-school work is being accomplished in the Methodist Episcopal Church, South, than ever before in its history. This department of Church work is better organized, and recently its working force has been strengthened in the office. With the increased efficiency in this department, enlargement of the missionary field, and revival spirit generally abroad among the churches, this branch of Methodism is doing a grand work in the South.

. . . The Evangelical Association, familiarly known as Albright Methodists, (the founder was a Methodist,) as a Church is taking advance grounds on Sunday-schools, and the General Conference, which meets in October next, is likely to organize, or recast, this department for more effective service. The *Evangelical Messenger*, the official paper, while commending the good effects of holding annual Sunday-School Conventions at different points on presiding elders' districts at first, and subsequently of holding Sunday-School Institutes, advocates, as the best means and to meet the demand, that Normal Classes be organized on every charge.

. . . Sunday-School Teachers' Conventions on the Circuits of the Wesleyan Methodists, in England, uncover the inner workings of the different charges to the people in general, as exemplified at one recently held on Southwark Circuit. Reports show that out of one hundred and eighty teachers no less than one hundred and seventy-three are members of Society. After the reading of a paper on "How Teachers May Best Promote Order and Extend the Usefulness of our Sunday-Schools," the "conversation," as it was termed, referred to the fact that all the teachers of one school, save one, were old scholars; another, that all the young women in her class had been converted during the past year, and that she had proved that salvation of the scholars to be the most effective cure for disorder. The general opinion of the teacher was that punctuality was the chief means to perfect order.

. . . The eightieth annual meeting of the Sunday-School Union was held recently in Exeter Hall, London, at which Hon. H. Lee, a member of Parliament, presided, and in his opening address (he had been a laborer in this cause for forty years) he declared the Union had been a promoter and encourager of a larger amount of willing work for Christ than any other institution in that land could show. Referring to the vast good of the publications, and the benefits of researches published corroborative of biblical statements, he stated that when he was an active teacher, many years ago, he read a book called a *Teacher's Help*, which, among other things, stated that the site of Nineveh was utterly unknown: but within a few years a flood of light had been cast upon that and kindred subjects, and it was part of the business of the Union to disseminate these newly discovered facts among the teachers connected with it. Rev. Dr. Bevan, late of New York, and Newman Hall, were among the speakers.

A Question.

To the question: Should a Sunday-school teacher use tobacco? It may be at least answered in a general way, fully covering the case, that when a poor man spends his own money for tobacco he does a foolish thing; and when he spends money that belongs to his wife and children, or to his creditors he does a mean and dishonest thing. If a rich man wastes his money and his strength on the filthy weed it is, of course, his own look-out financially, except as he is setting a bad example, through his privilege of luxury which, upon the average boy and young man, is pernicious to the highest degree. But whatever be the so-called rights of the rich as to luxury and vice, when one of a class of people who join in the complaint about the "hard times," and the "oppression of capital," consents to waste money on what does him harm and increases the certainty and the permanence of his poverty, he is beyond any claims upon charity or even patience. Now, adding to this the need of pure breath, self-control, unquestionable reputation as to habit, society, etc., safe example for boys to follow, and that needs no apology, and if poor, at least, economy in luxury for Christ's sake; adding all these and much more upon which this bad practice touches, and no Christian teacher ought to hesitate a moment in answering the question with which this item begins, "No."

A little boy, out West, walked four miles to Sunday-school all last winter. Surely he must have had some bright example that made him superior to the cold and snow. Was it his teacher's?

The Gospel Panacea for Doubt.

"If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." John 7. 17.

Teachers, particularly of senior classes, will sometimes have questions brought to them for solution by pupils who are becoming somewhat skeptical. What shall they do with such questions? Shall they strive to repress the spirit of inquiry, urging the pupils to read and think only on one side of the question? How, then, shall they condemn this very course when adopted by Romish priests, etc.? Shall they, on the other side, begin an argument with their pupils? Alas, one question will no sooner be settled, than, hydra-like, another will arise, and in all these controversies victory will surely perch on the banner of him who has the acutest intellect, and is not necessarily found with him who represents the truest cause.

What course, then, lies open to him who is neither to encourage nor repress investigation? The words at the head of this paper suggest the true course, showing, as they do, that "the condition of arriving at truth is not acuteness of intellect, nor severe habits of investigation, but singleness of life and humbleness of heart." I have been surprised, in readings of recent biography, by noticing how minds cast in very different intellectual molds have found, in the line of conduct suggested by this text, the clew which has led them from terrible labyrinths of doubts and difficulties. I would like to quote from the writings of Thomas Arnold, George Macdonald, and Frederick Robertson, but space forbids. This passage from Robertson, and a single verse from Macdonald, must suffice:

"It is an awful hour—let him who has passed through it say how awful—when this life has lost its meaning, and seems shriveled into a span; when the grave appears to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse, black with the void from which God himself has disappeared. . . . I know but one way in which a man may come forth from this agony scathless: it is by holding fast to those things which are certain still—the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this, at least, is certain. If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of his soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he, who—when all is drear and cheerless within and without, when his teachers terrify and his friends shrink from him—has obstinately clung to moral good. Thrice blessed, because *his* night shall pass into clear, bright day. I appeal to the recollection of any man who has passed through that hour of agony, and stood upon the rock at last, the surges stilled below him, and the last cloud drifted from the sky above, with a faith, a hope, a trust, no longer traditional but his own—a trust which neither earth nor hell shall shake henceforth forever."

"O gladness! Are not these words His—
My heart brimful they fill—
'That man shall know the truth who is
Willing to do his will'?"

P. H. E.

The Drill.

BY MRS. J. F. WILLING.

If one would teach well, he must

I. Prepare carefully for that work.

In these bookish days no one attempts any thing of importance without thorough preparation. One would not intrust a difficult suit to a lawyer who is not *au fait* in legal changes and precedents. Who of us would place the life of a dear friend in the care of a physician who studies a case only while his fingers are upon the patient's pulse? What shall we say of the preparation necessary to a Sabbath-school teacher who has to deal, not with the title to his client's homestead, not with his patient's life, but with a moldable immortal spirit, that will carry every finger-mark to the end of his days, and on into eternity? The Sunday-school teacher has but one hour in one hundred and sixty-eight in which to do his part of the best work that God trusts in this world at all—the shaping of the morals of the young. Let him look well to it that he does not come to this task blundering and failing for lack of preparation.

One must prepare (1) *by general reading.* He must be thoroughly familiar with that strange Hebrew people who are the main characters in his text-book. He can read to advantage scores of volumes of which he may never quote a sentence, but which will serve to fill his mind with facts, enabling him to make a good, clear atmosphere for his teaching.

There must be (2) *special study.* The teacher should be as familiar with the geography, climate, productions, and customs of Palestine as he is with those of his own State. He needs only to season his teaching with this knowledge, but he must be sure that he is accurate upon every point. He must know the history of Bible people as thoroughly, and use it in the same manner. He should study every lesson for himself, with what helps he can get, but using his own thought upon it, so that his instruction may be fresh and individual. The "machine-made" teaching that is read from the pages of the Journal is a cheap makeshift. It is like treating with patent medicines a patient in a severe illness. Collateral Scriptures must be studied. They often throw much light upon the subject in hand.

(3) The main thought of the lesson must be

found, and all the rest subordinated to it in effect.

(4) The lesson ought to be divided a week in advance into four or five topics, each of which should be given to one of the pupils for special preparation.

(5) There should be much prayer and faith to secure the help of the Holy Spirit in this effort to impart to others a portion of divine truth. If Sabbath-school teaching does not carry God's saving thought into the soul so as to build good character, it is a failure. The Spirit's help is indispensable to the order of a large class. David said, "God subdueth my people under me." The Lord opened the heart of Lydia, the merchant of Thyatira; and if any one receives his truth it is through the touch of the Holy Spirit. One may entertain, amuse, delight, a class, but he can teach God's truth only by divine help. That help can be secured only through believing prayer. Having prepared carefully one must,

II. Teach judiciously. (1) He must keep watch of the time, and give each division of the lesson due attention, or he will be overtaken by the superintendent's bell midway in his instruction, while some of the best things are yet unsaid. It is not teaching merely to keep good talk going. The talk must be to a purpose; and, (2) he must not talk too much. To educate is to draw out the mind that its powers may be developed by exercise. He is not an educator who pours over his students "a wash of words," or even a flood of wise speech; but he who leads them to use their own strength upon the lesson. To this end he must

(3) Draw out each scholar to say something upon the subject. The answers to his questions may be crude and awkward, but they can be twisted into usable shape; and it will be found that the pupil always remembers best what he has himself said.

(4) It is well to use word-pictures wherever persons or scenes appear that might be placed upon canvas to advantage. We never outgrow our need of object-lessons. As we say, "They make the story seem real."

(5) All the points of instruction must be grouped about the main thought, and made to give it weight, that it may hold its place in the memory. One knows little of the immature human mind if he attempts to make it grasp a dozen different important facts in a single half hour. One thought that may be taken in and stored away for future use is worth more than a dozen rattled off in the hearing of a class—a jumble of good things altogether beyond the mnemonic power of ordinary pupils.

(6) The teacher's last five minutes should be given to the summing up of the points of the lesson, and to their illustration and practical enforcement. As the pastor may give an exhortation at the close of his sermon, with a view to applying the truth to individual cases, so the teacher must discreetly and faithfully "apply" the lesson of the hour. To teach to advantage one must know his scholars. He must understand something of their personal trials, perplexities, and temptations. He must have a habit of holding each before God in his place of private prayer. And having done all, he must depend alone upon the Holy Spirit to give each a portion in due season.

Reading as Influencing the Formation of Character.

Eighth Paper.

BY MRS. V. C. PHOEBUS.

Every teacher will at once perceive that the works whose dangerous tendencies were thus pointed out by Dr. Arnold were works of *Fiction*. Please notice that he does not condemn them as being in themselves evil. Fiction may be made the vehicle of conveying valuable truth to the mind. Take Dickens, for instance: a thoughtful reader may find essential value and truth in his writings. Much of his power lies in his recognition of "the meanness of avarice, the sweetness of a kindly spirit, the blessing of a sunny temper, and the dignity of patient beneficence."

Let us suppose that to a mature mind interested in social questions has been recommended his *Hard Times* as a work giving much insight into the vexed question of the mutual relation of workman and master. He begins it as a study: how long, think you, before the development of the plot begins to weigh down all other considerations? The issue of the entangled story may become of such absorbing interest that he may find it necessary to read it to the end, and after finding out how it terminates, to re-read it for the more serious study he had in view.

I remember that, at one time, allusions to Chartism and Chartists found in the lives of Canon Kingsley, in references to Frederick Maurice or to F. W. Robertson, had so interested me in the subject of Chartism and the People's Charter that I began to read about this charter.

With a desire to get a full view of the subject, included some novels that had sought to portray it, I read *Alton Locke*. At first I felt deeply interested in the poverty of the London tailors and in the methods of competition that increased that poverty in the earlier portions; I followed the development of earnest character in Alton, and sympathized with his struggles for "The Cause;" but as the plot thickened, I forgot the seething, suffering mass of humanity, and thought mainly of the love of Alton for the aristocratic beauty, till, in a feverish desire to know how it all terminated, I found my mind quite unfitted for the serious arguments by which the Dean convinces Alton of the truth of the Christian miracles, and when the final conclusion is reached that the Bible rather than the Charter is to be the hope of the suffering, it suddenly occurred to me that I had almost lost sight of the problem of the sufferers altogether.

No better fate attended my first reading of Mrs. Gaskell's *Mary Barton*. In the earlier chapters

I could think only of the Manchester weavers, of their mutual helpfulness in suffering, of their seeing in the rich only antagonists, but by and by Mary and her love affair, the breathless interest of the criminal trial, etc., overbore all other thoughts.

From my own experience, I come to the conclusion that he who would really acquire lessons of truth from a vivid work of fiction must re-read or study it after the first glamour of it as a highly wrought tale has somewhat subsided.

Children are not likely to adopt any such search for truth: the novel becomes to them merely a reading for amusement, and, if it be really a good book, the greatest danger we have to dread is its "*overwrought interest.*" "The best romance becomes dangerous if by its excitement it renders the ordinary course of life uninteresting, and increases the morbid thirst for acquaintance with scenes in which we shall never be called upon to act."

A Wasted Life.

It is a mournful story, when the eve of life arrives, to be constrained to sigh, "I have lost a lifetime! God gave me *one* life-time, and it was once in my power to spend it as Aquila and Priscilla spent theirs, as Paul spent his, as Phœbe spent hers. But now that *only* life is closing, and woe is me! how have I bestowed it? In making pin-cushions and playing the piano, in paying morning calls and evening visits."

"And *I?* I have spent it in reading newspapers and novels, in dancing and singing songs, and telling diverting stories."

"And *I?* I have spent it in drinking and smoking, in games of cards and billiards, in frequenting taverns and theaters, in reading coarse tales and books of blasphemy."—*Dr. James Hamilton.*

Growing Up.

BY MARY F. LATHROP.

It is related that in the early period of the Revolution, the school-boys of one of the French towns organized themselves into a military Band of Hope. On their banners they inscribed the words, "*Tremblez, Tyrans, Nons grandirons!*"—Tremble, tyrants, we will grow up!

Teacher! a band of hope is committed to your care. Are you training them as soldiers for Christ? They are growing up before you; are they growing up in God's service? Growing up "to fight for the good," rather than "rail at the ill?" Growing up to despise sin? To gain the mastery over tyrants of fashion and slander? To bid the rum tyrant tremble? "To ride abroad redressing human wrongs? To speak no evil; no, nor listen to it?" Grow up they must and will. Are they growing up "strong in the Lord and in the power of his might?" In great measure it will be your fault if they grow not up to say, "My Lord and my God." How shall it be with these growing souls?

Opening and Closing Services for First Quarter of 1884.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences.

Supt. Come hither, and hear the words of the Lord your God.

School. The word of the Lord is tried. Every word of God is pure. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

Supt. The entrance of thy words giveth light.

School. Thy word *is* a lamp unto my feet, and a light unto my path.

Supt. Blessed *are* they that hear the word of God, and keep it.

School. Search the Scriptures.

Supt. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

School. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth.

Supt. And I will delight myself in thy commandments, which I have loved.

School. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Supt. The grass withereth, the flower fadeth: but the word of God shall stand forever.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.*

VI. Announcements, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

Supt. Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing, and praise.

School. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE ACTS AND EPISTLES.

NOTES BY THE REV. J. L. HURLBUT, D.D.

A. D. 51.] LESSON V. PAUL'S SECOND MISSIONARY JOURNEY. [Feb. 3.

Acts 15. 35-41, and 16. 1-10. [*Commit to memory verses* 9, 10.]



35 Paul also and Bar'na-bas continued in An'ti-och, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Bar'na-bas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Bar'na-bas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pam-phyl'i-a, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other; and so Bar'na-bas took Mark, and sailed unto Cy'prus;

40 And Paul chose Si'las, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syr'i-a and Ci-li'ci-a, confirming the churches.

1 Then came he to Der'be and Lys'tra: and, behold, a certain disciple was there, named Ti-mo'theus, (the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:)

2 Which was well reported of by the brethren that were at Lys'tra and I-co'ni-um.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Je-ru'sa-lem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phryg'i-a and the region of Ga-la'ti-a, and were forbidden of the Holy Ghost to preach the word in Asia.

7 After they were come to My'si-a they assayed to go into Bi-thyn'i-a: but the Spirit suffered them not.

8 And they passing by My'si-a came down to Tro'as.

9 And a vision appeared to Paul in the night: There stood a man of Mac-e-do'ni-a, and prayed him, saying, Come over into Mac-e-do'ni-a, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Mac-e-do'ni-a, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

General Statement.

Once more we return to the Church at Antioch, quickened with spiritual gifts, and strong with its many workers. But precious as are its fellowships, and abundant as are its opportunities for labor, they are not sufficient for the tireless zeal of the Apostle Paul. He longs to reach out for new fields, but first proposes to revisit the scenes of earlier toils. We would turn from the story of quarrel and separation between the two foremost workers in the Church, were it not that the Spirit has left it on record for our instruction, and the Lord overruled it for the gain of his cause, since now four workers go forth instead of two. For the last time on earth Paul and Barnabas look into each other's face, and sadly turn to their separate fields of labor. Paul, with a new companion, sweeps rapidly through the Churches from Damascus to Tarsus, then through the Cilician Gates enters the broad plain of Lycaonia, in other days watered with his own blood. There are glad meetings with old friends, earnest inquiries after the progress of the work, and a close inspection of the Churches. At Lystra he is joined by a new companion, the young Timothy, destined to share his sorrows during many years. The apostolic company journey through Phrygia, and are received with eagerness by the warm-hearted Galatians. Then they turn toward the sea-coast provinces, but find the will of the Lord shutting them out of all the Asiatic lands. They stand at last upon the classic ground of Troy, and here a new friend greets them, Luke, the beloved physician, the biographer of St. Paul and of his Lord. Beyond the crested waves appear the highlands of Europe, and at night rises upon them the form of a man of Macedonia, imploring the apostle for the word of life. Quick to follow the leadings of the Spirit, on the morrow they are cutting the waves of the Ægean, with prow turned Europeward, bearing in their vessel the hopes of a continent.

Explanatory and Practical Notes.

Verse 35. Paul also and Barnabas. They were now at Antioch, having returned from the conference at Jerusalem, (Lesson I.) **Continued in Antioch.** Antioch was situated on the Orontes, near its mouth at the north-eastern corner of the Mediterranean Sea. It was one of the principal cities in the Roman Empire, and its Christian Church was the first to send out missionaries for the evangelization of the Gentile world. Far more than Jerusalem it was the center of Christianity in that age. **Teaching and preaching.** Teaching the disciples and preaching the Gospel to the unconverted; thus at once building up and bringing in souls. (1) *Note here the two great duties of every Christian worker.* **With many others.** Among whom were Simeon, Lucius of Cyrene, Manæan, (Acts 13. 1,) and perhaps also the martyr Ignatius. (2) *Every living Church should train up its members to work for the Lord.*

36. Some days after. An expression which may mean weeks, months, or even years. **Paul said.** The suggestion of the journey came from Paul, whose tireless spirit knew no rest while the world was without Christ. He felt that he was a debtor, owing the knowledge of the Gospel to every man who had not received it. Rom. 1. 14. **Visit our brethren.** His first purpose was to visit the churches already planted, but the Spirit enlarged his plans. **Where we have preached.** In Cyprus, Pamphylia, Pisidia, and Lycaonia, during the first missionary journey. **How they do.** Both the general condition of the churches and the spiritual state of their members.

37. Barnabas determined. Rev. Ver., "was minded." He was influenced in his choice by relationship and the natural kindness of his heart. **To take with them.** In the capacity of helper, aiding them in travel, arranging for their work, and perhaps baptizing the converts. **John, whose surname was Mark.** He was the nephew of Barnabas, and son of Mary of Jerusalem, (Acts 12. 12,) and had started with Paul and Barnabas on their earlier journey, but left them at Cyprus. This departure, in a time of need, caused him to forfeit Paul's confidence; but it is pleasant to know that he afterward regained it. 2 Tim. 4. 11. To his pen we owe the graphic Second Gospel.

38. Paul thought not good. Paul's intensity of purpose could scarcely make allowance for indecision and weakness; he thought solely of the work, while Barnabas was actuated by generosity toward the young worker. **Who departed from them.** See the account in Acts 13. 13. By his desertion in time of need Paul felt that he had shown himself fickle and untrustworthy. **Pamphylia.** A sea-coast province of Asia Minor, between Cilicia and Lycia, and south of Pisidia. **Went not with them.** He was with them through Cyprus, the early home of his family, but forsook them at their entrance upon the hardships and persecutions encountered in Asia Minor. (3) *See how early error and failure will follow a man in his after endeavors.*

39. The contention. The original word shows that it was not only a disagreement, but a quarrel, implying sharpness on both sides. Each acted in accordance with his character, Paul controlled by high principles of devotion to the cause, Barnabas in the spirit of generous affection. Both were right, both wrong, and both suffered; but God overruled their differences to the advancement of his work. (4) *We can find but one*

perfect example, and should follow even Paul only as he followed Christ. **Departed asunder.** Each chose his own helper, and went in different ways; and there is no reason to suppose that the two friends ever met again. **Barnabas took Mark.** Barnabas is not again mentioned in the history, and we have no knowledge of his after life. An epistle bearing his name was circulated in the second century, but its poverty of thought shows that it is not genuine. **Unto Cyprus.** The island-home of his youth, and probably the resting-place of his later years.

40. Paul chose Silas. He was one of the messengers sent to Antioch with the conclusions of the Jerusalem council, and was a "prophet" or teacher by inspiration, (Acts 15. 27, 32,) and therefore well qualified to be Paul's helper. **Being recommended.** A farewell service was held, and the two missionaries were sent forth with the prayers of the Church. Though it does not follow that Barnabas failed to receive the same commendation; yet it would appear that the majority was with Paul.

41. Went through Syria. The large province extending from Palestine to the Euphrates, and having Antioch and Damascus as its principal cities. Perhaps at this time Paul revisited the scenes of his conversion and early trials. **Cilicia.** The province of Asia Minor between Mount Taurus and the Mediterranean, and nearest to Syria, having Tarsus, Paul's birthplace, as its capital. He entered the province through the gorge known as the Syrian Gates, (now Beilan Pass,) and left it for the interior land of Lycaonia by the Cilician Gates, a ravine through Mount Taurus.

1. Derbe and Lystra. Two cities on the Lycaonian plain, where Paul had preached on his first journey, (Acts 14. 6,) and in the latter of which he had suffered stoning. **A certain disciple.** Who had been brought to the knowledge of Christ at Paul's former visit, while he was still a youth. (5) *One such trophy as Timothy was well worth the stoning at Lystra.* **Named Timotheus.** Rather, *Timothy*, as in Rev. Ver. He was Paul's constant companion until his final imprisonment, and by his youthful spirit and tender affection cheered the apostle's trials. **Son of a certain woman.** Her name was Eunice, and her mother's name Lois. 2 Tim. 1. 5. **Which was a Jewess.** And as such trained her son carefully in knowledge of the Scriptures. 2 Tim. 3. 15. **And believed.** That is, believed on Jesus as the Christ. **His father was a Greek.** There is no reason to suppose that he was a Christian; and probably he still remained a heathen, and followed the religious customs of his people. (6) *See what a pious mother can do, even when not aided by the piety of a father!*

2. Well reported of. As showing the fruits of the Spirit, and gifts for the Gospel work. **The brethren.** Paul's labors had not been in vain, for a brotherhood of saints had grown up in the field of persecution. **Iconium.** Ten miles or more north-west of Lystra.

3. Him would Paul have. As helper in his work, for which his connection with Jews on one side and with Gentiles on the other, together with his gifts and spirit, made him peculiarly fitted. **Circumcised him.** Performing upon him the rite of initiation into the Jewish Church, not as necessary or desirable to salvation, but because, at that transition period in Christian history, only as a Jew he could labor successfully among *both* Jews and Gentiles. **Because of the Jews.** Not for fear of them, or compelled by them, but that he might reach and win them on their own level. See 1 Cor. 9. 20–23. (7) *We should conciliate men, but never forsake principles.*

4, 5. Through the cities. Among them, Iconium, and Antioch in Pisidia. **The decrees.** The conclusions of the Council at Jerusalem, (Lesson I.,) giving to Gentiles a standing in the Church, and the recommendations concerning their conduct. **And so.** Because the principle of Gentile salvation had been maintained, and peace given to the Church. **Established.... and increased.** The visit of the apostles, the inspection of the work, the encouragements given, and the unity of the Church recognized, all tended to confirm the old members and win new ones to the faith. (8) *Happy is that Church which thus grows in faith and numbers.*

6. When they had gone. The labors in half of Asia Minor, with all their journeyings, trials, and cares, are compressed into a line, that the historian may reach the story of the Gospel's planting in Europe. **Phrygia.** The great central province of Asia Minor. **Galatia.** A province north-east of Phrygia, named from a race of Gauls, or Celts, who had conquered it. They were a brave, enthusiastic, but fickle people; at first receiving Paul gladly, but afterward in danger of forsaking his Gospel through certain Jewish teachers. To these Churches he afterward wrote the Epistle to Galatians. **Forbidden of the Holy Ghost.** Either by some hinderance in their journey, or by the direct influence of the Spirit. **In Asia.** Not the continent, nor the peninsula of Asia Minor, but the Roman province, governed by a pro-consul, and including Lydia, Caria, and Mysia. Ephesus was its metropolis. Though for the present forbidden, Paul soon afterward labored three years in this region.

7. Mysia. The northern portion of Proconsular Asia. **Into Bithynia.** The province north-east of Mysia, and bordering on the Black Sea. **Suffered them not.** Evidently shutting up their path in all directions save across the Ægean Sea to Europe. In the Rev. Ver. "the Spirit of Jesus" is named as giving the direction.

8, 9. To Troas. On the border of the Ægean Sea, the site of ancient Troy, and the scene of the world's greatest epic poem. What a picture, Paul the Apostle standing on the ruins of Troy, and looking over the blue Ægean toward the dimly-seen hills of Europe! **A vision.** Not a dream, but a manifestation by supernatural power upon the spiritual nature. **Appeared to Paul.** (9) *Notice the constant and close communion of the early saints with the spiritual world.* **A man of Macedonia.** Known perhaps by his dress and utterance, or more likely recognized through the quickened spiritual insight of the apostle. **Come over into Macedonia.** The "Macedonian cry," voicing the unconscious needs of a world in darkness, with its sense of guilt, its longing after God, and its dim hope that somehow there is divine help. (10) *From the heathen lands still comes this cry for help sounding to the Christian Churches.*

10. Immediately. The little company of missionaries at once saw why they had been hindered from preaching in Asia, and were prompt to follow God's leading. **We endeavored.** The change in the pronoun is the only token that at Troas Paul, Silas, and Timothy were joined by another noble soul, the modest and quiet, yet watchful, Luke, who wrote the only record of that age in the Christian Church, yet in it failed to mention one word or act of his own. **Macedonia.** The Roman province in Europe, north of Greece, and south of Thrace.

HOME READINGS.

M. Paul's second missionary journey. Acts 15. 35–41; 16. 1–10.
Tu. The first visit to Lystra. Acts 14. 5–20.
W. The character of Timothy. 2 Tim. 1. 1–14.
Th. All things to all men. 1 Cor. 9. 16–27.
F. Paul's preaching. 2 Cor. 2. 9–17.
S. The preachers of the Gospel. Rom. 10. 1–15.
S. The workman's wages. John 4. 27–38.

GOLDEN TEXT.

Come over into Macedonia, and help us. Acts 16. 9.

LESSON HYMN. 8, 7, 4.

Hymnal, No. 941.

Souls in heathen darkness lying,
Where no light has broken through,
Souls that Jesus bought by dying,
Whom his soul in travail knew,—
Thousand voices
Call us, o'er the waters blue.

Christians, hearken: none has taught them
Of his love so deep and dear;
Of the precious price that bought them;
Of the nail, the thorn, the spear;
Ye who know them,
Guide them from their darkness drear.

TIME.—A. D. 51. For rulers, see Lesson I.

PLACES.—Antioch in Syria, Lystra in Lycaonia, Troas in Mysia. See Descriptive Index.

CONNECTING LINKS.—1. The report of Paul and Barnabas. Acts 14. 12. 2. The address of James. Acts 14. 13–21. 3. The letter to the Churches. Acts 14. 22–29. 4. The return to Antioch. Acts 14. 30–34. 5. Peter's visit to Antioch, and his rebuke by Paul. Gal. 2. 11–14.

DOCTRINAL SUGGESTION—The authority of the Holy Spirit.

QUESTIONS FOR SENIOR STUDENTS.

1. The Sharp Contention, v. 35–39.
What was the cause of the contention?
Why was it especially unfortunate?
Wherein did each side seem right?
What was the result of it?
What is Paul's advice in Rom. 12. 18?
Can true Christians always have peace with each other?

2. The Three Companions, v. 40–5.
Who were they?
How was Timothy fitted for the work?
What special requisite for a Gospel worker did he possess? 2 Tim. 3. 15.
Why was Timothy circumcised?
What "decrees" were given to the Churches?

3. The Macedonian Call, v. 5–10.
In what lands and places did the missionaries journey?
How were they kept from preaching in certain places, and why?
Who afterward joined the three, and where?
How do we know that he joined them?
How were they led to Macedonia?
Why were visions and dreams safer guides then than now?

Practical Teachings.

What does this lesson teach—

1. Concerning the causes of differences among Christians?
2. Concerning the character of a Christian worker?
3. Concerning the world's need of the Gospel?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Sharp Contention, v. 35–39.
What journey did Paul propose?
What companion did Barnabas choose?
Who objected? Why?
What did this difference cause?
What was the result of this quarrel?
How ought brethren to behave toward each other? Rom. 12. 10.
What voyage did Barnabas and Mark make?

2. The Three Companions, v. 40–5.
What companion did Paul choose?
Who approved of his journey?
Through what provinces did Paul and Silas journey?
Through what cities?
What new helper did Paul find on his journey?
What was his parentage? His character?
What was the effect of this journey upon the Churches?

3. The Macedonian Call, v. 6–10.
Name the provinces through which Paul journeyed.
Who directed their journey?
What vision did Paul see?
What was the message of the vision?
How was the vision obeyed?
Do you obey God's call to duty?

Teachings of the Lesson.

Where in this lesson are we shown—1. That good men may differ in their judgment? 2. That quarrels separate friends? 3. That the call of duty requires prompt obedience?

QUESTIONS FOR YOUNGER SCHOLARS.

In what city did Paul and Barnabas continue to teach and preach? **In Antioch.**
What did they decide to do? **To start out on a second missionary journey.**
Whom did Barnabas wish to take with them? **John Mark, his cousin.**
Why did Paul refuse to let him go with them? **Because he had before proved unfaithful.**
What came of this dispute? **Paul and Barnabas separated.**
Who went with Paul? **Silas, a prophet.**
Where did Barnabas and Mark go? **To Cyprus.**
What cities did Paul revisit with Silas? **Derbe and Lystra.**
What holy disciple did he find at Lystra? **Timothy.**
What does Paul call Timothy? **"His beloved and faithful child."**
What were the results of their missionary journey? **The Churches were strengthened and increased.**
Where were they forbidden to speak by the Holy Spirit? **In Asia.**
In what city did Paul have a vision in the night? **In Troas.**
What was the vision? **A man of Macedonia asking for help.**
How did Paul accept this vision? **As a call to go over to Macedonia and preach the Gospel.**

Words with Little People.

Christ calls YOU to work for him.
There is home-work—Is your home any happier because you are in it?
There is school-work—Do you stand up for Jesus among your companions?
There is Church-work—Are you working earnestly and lovingly, or carelessly and coldly?
There is something *every day* to do for Christ.
"Whatsoever God hath said unto you DO."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Paul propose to Barnabas to do? **To meet the brethren in every city.**
2. Whom did Paul meet on his journey? **Timothy.**
3. In what were the Churches established? **In the faith.**
4. What appeared to Paul in the night? **A vision.**
5. Where did Paul then go? **Into Macedonia.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Paul's Spirit in the Gospel Work.

I. A SPIRIT OF ZEAL.
Let us go again and visit. v. 36.
"Clad with zeal as a cloak." Isa. 59. 17.
"Send forth laborers....harvest." Matt. 9. 37.

II. A SPIRIT OF FIDELITY.
Thought not good to take him. v. 38.
"Eye be single....full of light." Matt. 6. 22.
"*This* one thing *I do.*" Phil. 3. 13.

III. A SPIRIT OF CONCILIATION.
Took and circumcised him. v. 3.
"To the Jews....as a Jew." 1 Cor. 9. 20.
"Not seeking mine own profit." 1 Cor. 10. 33.

IV. A SPIRIT OF DISCIPLINE.
Delivered them the decrees. v. 4.
"Let us walk by the same rule." Phil. 3. 16.
"No greater burden than....necessary." Acts 15. 28.

V. A SPIRIT OF SUBMISSION.
The Spirit suffered them not. v. 7.
"Whatsoever I command you." John 15. 14.
"Submit yourselves....to God." James 4. 7.

VI. A SPIRIT OF INSIGHT.
A vision appeared to Paul. v. 9.
"Led by the Spirit....sons." Rom. 8. 14.
"Revealed....by his Spirit." 1 Cor. 2. 10.

ADDITIONAL PRACTICAL LESSONS.

The Lord and his Workers.

1. The Lord has work for his workers, in the instruction of believers, and the salvation of sinners. v. 35, 36.

2. The Lord can have fellowship with his workers, even when, through mistakes and imperfections, they cannot have fellowship with each other. v. 37, 38.

3. The Lord overrules the differences of his workers to the furtherance of his work, v. 39, 40.

4. The Lord, watching over his work, raises up new workers for increasing needs. v. 1–3.

5. The Lord brings to pass gracious results from the labor of his workers, in the increase and establishment of his cause. v. 5.

6. The Lord directs his workers, sometimes by closing the way before them, and sometimes by opening it. v. 6, 7.

7. The Lord encourages his workers by giving them direct manifestations of his will in their work. v. 9, 10.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

When I was a child, one of the first lessons taught in geography was that there were four quarters of the world, namely, Europe, Asia, Africa, and America. To this was added later, with somewhat questionable correctness, a fifth quarter, Oceania. I am not aware in what manner, or in what order, these great divisions are presented to the youthful mind in America, but no doubt they are familiar to the youngest Sunday scholar; and probably most of these are aware that in respect of Christianity and of civilization the lead is taken by Europe and America, while Asia and Africa are, for the most part, heathen and comparatively uncivilized. And yet it was in Asia not only that the human race first saw the light, but also that the Christian Church took its rise, that the Gospel was first preached, and the name of Jesus first adored. Of the wide plains and great cities of America, as well as of the historic fields of Europe, it might once have been said that "darkness covered the land, and gross darkness the people." Isa. 60. 2. When that council at Jerusalem, of which we heard a few Sundays ago, declared that Jew and Gentile were saved in the same way—by faith in Christ and not by the works of the law—our ancestors were still worshipers of idols.

The passage for to-day, therefore, should have a peculiar interest for us, since it relates how the first missionary was led to pass by the thriving and populous cities of the Eastern world, and cross over into what was then the Land of the West.

It is true we only come to this at the end of the passage, but the whole of it seems to point forward to that end, while the choice of the Golden Text turns our attention in the same direction.

Paul and Barnabas might seem to have settled down in Antioch, since, after their return from Jerusalem, they "continued there some days." Chap. 15. 36. It was well that, after suffering the disturbing influences of the Judaizing teachers, the Church at Antioch should be nourished and built up by the instructions of these two apostles. But Paul had not forgotten his calling. He knew that he was chosen to go forth into distant lands with the Gospel message; and no doubt when he made his suggestion to Barnabas (chap. 15. 36) this further step was in his mind.

And he was determined to be thoroughly prepared for it. Mark, who forsook the apostles on their first missionary expedition, when all before him was strange and unknown, might have been trusted to continue with them on their journey to the "brethren in every city" where they had already preached the word of God. But this was not enough for Paul. His work was to begin with these brethren, but not to end there, and his companions must be men whom nothing would daunt, and who would count nothing too hard to endure for the name of Christ. And sooner than encumber himself with one whom he felt to be unreliable, he parted from the friend who had been his companion up to now, painful as such a parting must have been.

The visits to the brethren in Syria, Cilicia, and other parts, are passed over in a few words. But one incident in those visits is specially noticed. Either at Derbe, or at Lystra, probably the latter, Paul found one suited to "go forth with him," one on whom he could rely for faithful and wholehearted service. As the child of a Gentile father, Timothy was specially fitted to be the companion of the Apostle of the Gentiles, and to aid him in carrying the Gospel into the western world. As the son of a Jewess he stood in close relationship to the Jews. But circumcision was necessary, in order that they might recognize him as one of themselves. The very thing against which Paul, later on, warned the Galatians, because they were inclined to trust in it as a ground of acceptance with God, he laid upon Timothy for the furtherance of the Gospel.

A companion in the work rejected—a companion in the work accepted—this is what two thirds of the passage for to day is mainly occupied with. For the work was a great and a far-reaching one. And so the historian passes shortly over the visit to Phrygia and the forced sojourn in Galatia, (Gal. 4. 13,) and passes on to the main point at which he is aiming—the approach of the apostle to the world of the West.

Paul had set his face toward the rich and populous cities of "Asia," that is, the western part of the present "Asia Minor." But he was stopped by the direct intervention of the divine Spirit. Nor was he suffered to turn in the contrary direction, and go into Bithynia. The hand of the Lord guided him down to the shores of the Ægean—brought him where, from the beach, he could see, when the glory of the sunset rested on it, the lofty summit of Mount Athos, on the Macedonian coast. But he was not told that this distant shore was to be his destination. The call came in another way.

It was not the voice of the Lord that spoke to him in the night vision. It was the voice of a man,

the cry of a stranger, a foreigner, a man in darkness, a man in need. But in this cry Paul heard the call of his Lord. "Come over and help us" implied a divine "Go over and help them." And so, without doubt, without hesitation, without fear, without regret, he prepared to cross the sea into Macedonia.

Thus the Gospel came into Europe, in time leavening the whole of it with a softening, purifying, and elevating influence, bringing thousands of souls from darkness to light, winning thousands to the service of Christ. Thence, after long centuries, it passed to the New World of the West, to the fair and fertile shores of America. The "Asia" of Paul's day had, indeed, its turn; but "Asia," as we understand it, that great quarter of the globe where the Gospel trumpet first was blown, has up till to-day heard comparatively little of the joyful sound. From those distant shores the cry reaches Christian America, "Come over and help us!"

Are we to answer that cry? It was answered once from Asia. It is our turn to help now.

Are we to neglect the calls nearer home? Paul did not so. He "confirmed the churches" and preached the Gospel on his way toward the West.

Are we to wait till all the need at home has been met? That is exactly what the Spirit forbade Paul to do.

If we value the Gospel brought to us from Asia, let us send it back thither.

Berean Methods.

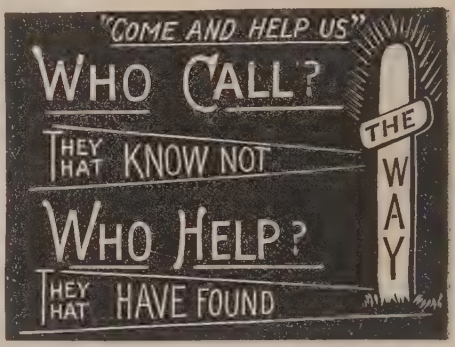
Hints for the Teachers' Meeting and the Class.

Begin by drawing, or showing, a map of Asia Minor, from Antioch westward....Show the situation of the provinces of Asia Minor, and if time permit drill the class and the school on their names, which should be reviewed at every session until thoroughly learned. They can be remembered readily by arranging their names in groups. Three on the south, or Mediterranean, Cilicia, Pamphylia, Lycia; three on the west, or Ægean, Caria, Lydia, Mysia; three on the north, or Black Sea, Bithynia, Paphlagonia, Pontus; four in the interior, north Galatia, east Cappadocia, south Pisidia, west Phrygia....Trace on the map the journeyings and places visited by Paul, and also the route of Barnabas to Cyprus....Notice the places, and associate events with them: Antioch—the contention; Lystra—Timothy; Troas—the vision....Show the teachings concerning God's work in the Additional Practical Lessons.... Show the spirit of Paul in the Analytical and Biblical Outline, and have the Scripture references read by members of the class....The duties of the lesson: 1.) Work for Christ; 2.) Avoid quarrels with other workers; 3.) Go on working, even if differences arise; 4.) Train up young workers; 5.) Be conciliating in ways of work; 6.) Submit to and follow the Spirit in work; 7.) Be ready to follow opportunities for work....ILLUSTRATION. Two good men in a Church in Scotland once quarreled, and remained apart. Soon after one of them died suddenly before peace could be made, and that night the other had a vision of his former friend saying to him, with beaming face, "There's nae strife up here, Jean."

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Vers. 36-39: Poetical, 3735. Ver. 39: Prose, 1021, 7469. Ver. 3: Prose, 4278. Ver. 6: Prose, 7961. Vers. 6–10: Poetical, 3725. Ver. 9: Prose, 8040, 10586.

Blackboard.

BY J. B. PHIPPS, ESQ.



This design is an application of the Macedonian call. It should be placed on the board before the session of the school. Make the words, "*Who Call?*" and "*Who Help?*" very prominent. If you have colored chalk, make the upper words yellow, shaded with red; the lower words red, shaded with yellow. The cross can be white, shaded with dark blue, or brown, with the words, "*The Way*," in white. Leave off the words, "They that know not," and "They that have found."

REVIEW. What is the thought of the Golden Text? [*Come and help us.*] Who make that call now? [Here, by questions, bring out the different mission fields, including home work.] At conclusion write, "*They that know not*," so that it will be opposite the words on the cross. Ask "*Who Help?*" Question as before, and bring out the different ways of helping spread the Gospel. Write, as a conclusion, "*They that have found*" [the way.]

Primary and Intermediate.

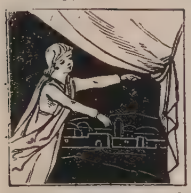
BY M. V. M.

LESSON THOUGHT. *God helps through his Children.*

1. Print in large letters, with colored crayons, the title of the lesson. Children should not be required to learn this until it means something to them. Some will remember Paul's *first* missionary journey. Question about a journey—Paul had made the first, now he makes the second. What kind of a journey? The children will readily tell what Paul's business was—preaching Jesus, and this will make it plain to them that one who is sent to make Jesus known is a missionary. Ask who Paul's helper was in Antioch, and, if you have a map, let some child point out places where the two had been. Show that Paul and Barnabas had preached in many places, and now Paul thought it best to visit each of these places to see if all was going on well.

2. Ask if the children remember John Mark, the nephew of Barnabas, and how he proved an unfaithful helper. Barnabas said, "Let us take John Mark with us," but Paul said, "No, we cannot trust him." Teach that it makes trouble for us to do wrong even once. Paul would not try John Mark again, and so he took Silas, a good man and a prophet, and went to his own country, Tarsus, where he had first preached the Gospel, while Barnabas took Mark and went to Cyprus. Whose missionary journey is it that we are to follow now? Yes, Paul's. Paul and Silas went over some high mountains, called Taurus, or the bull, mountains.

with snow on their peaks, and came to Lystra. Ask what the people there once did to Paul, and show why he was not afraid to go there now. The Gospel makes hard hearts tender. Follow the journey, interesting in Timothy, and tell of Paul's dream.



8. Print "Come over and help us," and lead children to see that all who do not know Jesus are in as great need of help as were the people of Macedonia. Ask who is the great Helper, and show that Jesus helps people through his children. Give instances where children have helped, and try to stimulate children to get acquainted with Jesus so that they can help others. Print "Help," "Hinder," and show that Satan's children hinder, while Jesus's children help.

Lesson Word-Pictures.

Whither next? How baffling a question! Who shall stand with beckoning finger and tell Paul and Silas where to journey? It was in old Troas, down by the sea; Troas, along whose shores never rested the deep monotone of the breaking surf. To-night, Paul and Silas are there, perplexed it may be, by that question of their proper course. To-morrow, shall they journey on? Why did the Spirit forbid them to go into Asia and Bithynia? Why do they come to this old seaport? Still uncertain, it may be, they begin their sleep. But in the very pathway of their dreams stands a man and beckons them away. Out of the shadows of the night rises up this strange form, this mysterious one, and with serious, pleading, imperative voice, he calls them afar, calls them over the blue sea to Macedonia. O beckoning vision of the Lord! What can the Lord's own do but follow! Soon, there is a group of disciples at the water's edge. There is a vessel chafing at her moorings and eager to be gone. There is a tearful good-bye said. Hands on the shore are waving a prayer for safe keeping to hands on board the receding vessel. There is a vanishing speck on an azure sea, and at last the night shuts down on lonely waves once cleft by the vessel's keel but now without a human presence. To Macedonia Paul and Silas are on their loyal way, the Spirit that beckoned still going before.

A. D. 52.] **LESSON VI. THE CONVERSION OF LYDIA.** [Feb. 10.

Acts 16. 11-24. [*Commit to memory verses* 13–15.]



11 Therefore loosing from Tro'as, we came with a straight course to Sam-o-thra'ci-a, and the next *day* to Ne-ap'o-lis:

12 And from thence to Phi-lip'pi, which is the chief city of that part of Mac-e-do'ni-a, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti'ra, which worshiped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Je'sus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Si'las, and drew *them* into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Ro'mans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

General Statement.

A ship lies rocking in the harbor of Troas, bearing the fortunes of all Europe and America in the four men who stand together on its prow. Borne by favorable winds it cleaves the blue Ægean waters, passing Samothrace, and leaves the shore of Asia in the distance. It anchors at Neapolis, and the four missionaries stand for the first time on the soil of Europe. They press inland to the metropolis of Philippi, where the Roman eagles proudly flaunt their wings above the wall. Here they find no Jewish synagogue, but learn that on the Sabbath a meeting for worship is held outside the wall. The four evangelists turn their steps toward it, and by a river-side meet a little company of women, the sole worshipers of the True God in the great city. 'Tis but a small field for labor, but the disciples, like their Master, despise not the day of small things. They tell the story of redemption, for the first time heard in the air of Europe, while the lowly assemblage eagerly listen to hear of Him who bore our sins in his own body on the tree. One heart at least is opened by the power of the Lord. Lydia, the purple-seller, becomes the first European convert to the Gospel. Her home becomes the dwelling-place of Christ, and her household follow her example of faith. The evangelists now find an abiding place under her hospitable roof, and toiling at their trade through the week, on Sabbath-days meet an increasing congregation by the river-side. Suddenly a storm of persecution bursts on the head of Paul and Silas. Satan's kingdom has been entered, and a lamb torn from his jaws. This arouses the hate of human greed and cruelty, a mob is excited, the two preachers of the Gospel are seized, brought to the magistrates on a false and frivolous charge, condemned without trial, and scourged without mercy. The noblest man in all human history suffers the indignity of the lash, and with his companion is cast into a deep dungeon, there to suffer more torture in the stocks. In patience they submit, knowing that all things work together for good to them that love God.

Explanatory and Practical Notes.

Verse 11. Therefore. Influenced by Paul's vision, as related in the last lesson. **Loosing.** Rev. Ver., "setting sail." **Troas.** The site of ancient Troy, in Asia Minor, near the Ægean Sea. **A straight course.** A nautical expression, one of many instances showing that Luke was familiar with sea-life, and implying that they sailed before the wind. **Samothracia.** A small rocky island, now called *Samotraki*, off the coast of Thrace. **Neapolis.** The harbor of Philippi, ten miles distant. Now, for the first time, Paul and his companions stand on the shore of Europe.

12. Philippi. This was an ancient town, conquered, rebuilt, and renamed by Philip, the father of Alexander

the Great. It was the place where Augustus and Antony gained a victory over Brutus and Cassius, and won the Roman world; and where Paul, a greater than either, was to win the first triumphs of the Gospel in Europe. **The chief city.** Rev. Ver., "the first of the district," that is, the first city in that province which Paul reached. The expression refers to location, not to greatness. **A colony.** A city having peculiar privileges under the Roman government. Its people were free citizens of Rome, having the right of self-government, and its magistrates bore Roman titles. **Abiding certain days.** Waiting for the Sabbath, in order to commence their work among the Jews.

13. On the sabbath. The Jewish Sabbath, on the seventh day. **We went.** Paul and his three helpers, Silas, Timothy, and Luke. **By a river-side.** The brook Gangas, which flows in winter by the ancient wall of Philippi, but is dry in summer. **Where prayer was wont.** Rev. Ver., "where we supposed was a place of prayer." In cities where the Jews were too few to form a synagogue, they were accustomed to meet for worship in some room, or in the open air at some retired place. Such a meeting-place was called a *proseucha*, or place of prayer. **We sat down.** The posture of teachers in the Orient. **Spake.** The word used shows that it was a conversation rather than a set discourse. (1) *Sometimes greater results come from a personal talk than from a sermon.* **Unto the women.** The worshiping company on that day was composed wholly of women, and not all of them were Jewesses. Yet on that day was formed the Christian Church in Europe. (2) *From so small a seed can God bring a great harvest.* (3) *Let us not wait for great opportunities, but make use of those which God puts in our path.*

14. A certain woman. Worthy of all honor as the first Christian convert in Europe, so far as is known. **Named Lydia.** All her story is told in these verses. She was, 1. A working woman; 2. A worshiper of God; 3. A faithful follower of her conviction; 4. Generous and self-sacrificing; 5. Steadfast in time of persecution. **A seller of purple.** Of purple dyes, and probably also of goods dyed purple; a trade for which the Thyatirans were famous. She possessed a place large enough to receive the four missionaries in addition to her own household. **Of the city of Thyatira.** She was a native of this city, in the province of Lydia in Asia Minor, but residing in Philippi. Notice that the first convert in Europe came from the very province in Asia where the Spirit had prevented the apostles from preaching. **Worshiped God.** An expression used only of Gentiles who had forsaken idolatry, but not yet united with the Jewish Church. She was therefore an earnest seeker after truth. **Heart the Lord opened.** God led her to recognize and receive and believe the truth, and to rejoice in the knowledge of salvation. (4) *The earnest heart is sure to be led into the right way.* **She attended.** Rev. Ver., "to give heed." (5) *Notice the divine power opening the heart and the human will attending to the truth.*

15. When she was baptized. She followed out her convictions by a public putting on of Christ. This meant much more in a heathen community than now in our Christian world. **And her household.** Either her family, or the dyers and workers associated with her. (6) *See the power of one person's example and influence.* Lydia is followed into the kingdom by her household. (7) *The first field for Gospel work is the home.* **She besought us.** The word shows that it was not a mere formal invitation, but an earnest entreaty. **Judged me to be faithful.** "If you deem me a true believer in Christ." **Come unto my house.** Up to this time the evangelists had supported themselves by their work, Paul as a tent-maker, and Luke probably as a physician. (8) *Where the heart-door is opened, the house-door is not kept shut.*

16. It came to pass. Not immediately, but during the further stay of the apostle and his companions. **As we went to prayer.** On a Sabbath after the events just related. **A certain damsel.** She was a female slave, owned by several masters in partnership. More than half of the population of the Roman Empire were slaves, having no rights, and absolutely in the power of their owners, for life or death, without even the check of a public sentiment against cruelty toward them. **Spirit of divination.** Literally, "a pythonic spirit;" a demoniac influence, similar to that of possession by evil spirits in the time of Christ, and giving some strange power of insight, like that of modern clairvoyance, which is its modern manifestation, partly preternatural, partly delusive, and altogether of the devil in its origin and tendency. **Soothsaying.** Telling fortunes and making predictions, by which fortunes have been amassed even in our intelligent age. In ancient times, even emperors and statesmen kept their private necromancers, and consulted them constantly.

17. Followed Paul and us. Not on one occasion, but day after day. **Cried, saying.** This was not the mocking voice of a demon, but the outcry of a mingled consciousness. By the strange spirit that possessed her she recognized these men as messengers of God, and her own nature also spoke out with longing for deliverance. (9) *As the incarnate Christ was the recognized Master of all spirits, so is the ascended Christ.* **Most High God.** The God above all the false gods of heathenism. **Way of salvation.** Even demons know that there is salvation, and tremble because of it, for not all who know salvation desire to seek it.

18. Many days. Paul did not cast out the demon sooner, perhaps because the Gospel was meantime effecting a lodgment in the darkened mind of the girl, perhaps because he did not wish to precipitate the inevitable conflict with the forces of heathenism. **Being grieved.** Because, like his Master, he would not accept the indorsement of evil spirits, and also he felt a deep sympathy for the doubly enslaved woman. **I command thee.** Spoken, not to the girl, but to the evil spirit in her. **In the name.** Notice that while the disciples wrought miracles in the name of Christ, he wrought them in no higher authority than his own. **To come out.** There was then a definite spiritual personality, apart from that of the girl which up to this time possessed and controlled her actions and utterances. **He came out.** Submitting to the mightier power of Christ, the Name above every name.

19. Her masters. This heathen persecution, like that afterward at Ephesus, was actuated by love of gain. To these men money was of more consequence than souls. **Caught Paul and Silas.** As the leaders. Timothy and Luke escaped, perhaps because they were not Jews. **Drew them.** Rev. Ver., "dragged them." **Into the market-place.** The *agora*, or *forum*, in the center of the city, an open place where business was done and courts were held. **Unto the rulers.** Who were perhaps holding a session of the court at the time.

20. Magistrates. Greek, "prætors;" a Roman term, as this was a Roman colony, where the people took pride in giving their rulers Roman titles. One trait of Luke's writings is his accuracy in the various titles of the rulers in different parts of the Roman world. **Being Jews.** Jews were found every-where, were a hated and despised race, and had recently been banished from Rome. The mob did not know of any difference between Jews and Christians.

21, 22. Teach customs....not lawful. The Jews were permitted to worship in their own way, but not to make proselytes among the Romans. **Being Romans.** Boastful of their colonial privileges in the Empire. **Multitude rose up.** A mob when aroused is most unreasoning; and now masters, mob, and magistrates were all of one mind. **Magistrates rent off.** Willing to satisfy the crowd, they decided without justice or law, and sentenced without trial. **To beat them.** Perhaps in the confusion there was no opportunity for Paul and Silas to claim their rights as Roman citizens.

23. Laid many stripes. The Jewish law forbade more than forty stripes, but there was no such limitation among the more cruel Gentiles. Eight times in his history this torture was endured by the Apostle Paul, whose physical frame was far from strong. **Into prison.** The ancient prison in the Roman world was a wretched dungeon, with none of the rigorous comforts of a modern jail. **Charging the jailer.** Often the jailer in a colony was a discharged Roman soldier.

24. Inner prison. This may mean either the innermost cell in the building, or the lowest dungeon, as the cells were often arranged in three stories, of which the lowest was under-ground, and entered only by a hole in the roof. **Fast in the stocks.** Wooden blocks with holes into which the hands and feet of prisoners were placed, holding them apart, and giving great torture.

HOME READINGS.

M. The conversion of Lydia. Acts 16. 11-24.
Tu. Patience in suffering. Col. 1. 1-13.
W. Prayer in trouble. Psa. 107. 1-15.
Th. Joy in trouble. Phil. 4. 1-13.
F. Rejoicing in tribulation. 1 Pet. 4. 12-19.
S. Faithfulness to the end. Rev. 2. 1-10.
S. God's grace in trouble. Psa. 34. 1-22.

GOLDEN TEXT.

Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. Acts 16. 14.

LESSON HYMN. C. M.

Hymnal, No. 270.

Spirit of life, and light, and love,
Thy heavenly influence give;
Quicken our souls, our guilt remove,
That we in Christ may live.

To our benighted minds reveal
The glories of his grace,
And bring us where no clouds conceal
The brightness of his face.

His love within us shed abroad,
Life's ever-springing well;
Till God in us, and we in God,
In love eternal dwell.

TIME—A. D. 52, directly following the events of the last lesson. For rulers, see Lesson I.

PLACE.—Philippi, in Macedonia. See Descriptive Index.

DOCTRINAL SUGGESTION—Evil spiritual agencies.

QUESTIONS FOR SENIOR STUDENTS.

1. Mission Work, v. 11-13.
Who were engaged in the work?
Through what places did they pass?
Where did they begin, and why there?
What was their method of working?
Under what circumstances was the first Gospel sermon preached in Europe?

2. Success, v. 14, 15.
Who was the first convert to the Gospel in Europe?
What elements of character did she show?
How do we see her influence over others?
What showed the fullness of her consecration to Christ?
What does the GOLDEN TEXT say of the divine power in her conversion?

3. Opposition, v. 16-24.
What was the source of opposition to the Gospel?
What was the nature of this spiritual possession?
How was it shown subject to the power of Christ?
What trouble came to the two missionaries?
How did this show the injustice of persecution?

Practical Teachings.

Where do we find in this lesson—

1. An example of diligent labor for souls?
2. An example of faith and its effects?
3. An example of suffering for Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Mission Work, v. 11-13.
What cities were visited by Paul and his companions?
What cities were passed through on this voyage?
How long a stay was made in Philippi?
How was the Sabbath spent?
What was done on this day?
How may we rightly employ the Lord's day?

2. Success, v. 14, 15.
What devout woman listened to the teaching?
What made her ready to hear?
What will aid you in hearing God's word?
What public act followed her obedience?
How was her gratitude to her teachers shown?

3. Opposition, v. 16-24.
Who was met on the way to prayer?
What was her cry?
What caused her to act thus?
What did Paul do to cure her?
What effect had this cure on her masters?
What accusation did they bring?
What was done by the magistrates?
How did the jailer treat them?

Teachings of the Lesson.

Where in this lesson is it shown—1. That God's word finds its way to praying hearts? 2. That there may be right speech and a wrong heart? 3. That self-interest unites men in hatred of the truth?

QUESTIONS FOR YOUNGER SCHOLARS.

What city in Macedonia did Paul and his friends visit? **Philippi.**
Where did they go on the Sabbath-day? **Down by the river-side.**
Who were there? **A few women gathered together to pray.**
What did Paul do? **He talked to them.**
Who was converted by Paul's preaching? **Lydia, a seller of purple.**
What is it to be converted? **To be changed from a self-life to a Christ-life.**
Whose power can destroy the self-life? **The power of God.**
What did Lydia ask Paul to do? **To baptize her and her household.**
What invitation did she give to Paul and his friends? **To come and stay in her house.**
Who followed Paul and Silas about the city? **A slave-girl possessed of an evil spirit.**
What did she call them? **Servants of God.**
What miracle did Paul do in Christ's name? **He cast out the evil spirit.**
Who were angry with Paul and Silas? **The owners of the slave-girl.**
What did they do? **They caused Paul and Silas to be scourged and cast into prison.**
Why were they angry? **Because the doings of the evil spirit brought them money.**

Words with Little People.

How long is it since you first heard about Christ?
Did you begin then to *love and obey* him?
Did you begin then to *work* for him?
Have you been willing to *suffer* for him?
"Be ye therefore followers of God as dear children."

THE LESSON CATECHISM.

[For the entire school.]

1. What is said of Lydia? **The Lord opened her heart.**

2. Whom did Paul meet on his way to prayer? **A damsel possessed with an evil spirit.**

3. What did Paul command the spirit? **"To come out of her."**

4. When the spirit came out, what did her masters do? **Brought Paul and Silas to the magistrates.**

5. What did the magistrates do to Paul and Silas for this act? **Beat them and cast them into prison.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Example of Lydia.

I. AS A SABBATH WORSHIPER.
On the Sabbath....women. v. 13.
"Not forsaking the assembling." Heb. 10. 25.
"With one accord in prayer." Acts 1. 14.

II. AS A SINCERE INQUIRER.
Which worshiped God. v. 14.
"Seek the Lord....find him." Acts 17. 27.
"Search....with all your heart." Jer. 29. 13.

III. AS A TEACHABLE HEARER.
Heart....opened....she attended. v. 14.
"Open thou mine eyes." Psa. 119. 18.
"Willing....day of thy power." Psa. 110. 3.

IV. As a Prompt Confessor.
When she was baptized. v. 15.
"Confess me before men." Luke 12. 9.
"Repent, and be baptized." Acts 2. 38.
V. As a Generous Helper.
Come into my house. v. 15.
"Entertain strangers..angels unawares." Heb.13.2.
"Use hospitality....without grudging." 1 Pet. 4. 9.
VI. As a Steadfast Friend.
Entered....house of Lydia. v. 40.
"Your fellowship in the Gospel." Phil. 1. 5.
"Remember them that are in bonds." Heb. 13. 3.

ADDITIONAL PRACTICAL LESSONS.

How the Lord Helps the Gospel.

1. The Lord helps his Gospel by controlling in its behalf the influences of nature, giving fair winds to send his workers on their way. v. 11.

2. The Lord helps his cause by the institution of the Sabbath and its worship. v. 13.

3. The Lord helps his cause by opening the hearts of hearers of the truth. v. 14.

4. The Lord helps his cause by opening homes, and supplying helpers to his workers. v. 15.

5. The Lord helps his cause by compelling the testimony of spirits to its truth. v. 17.

6. The Lord helps his cause by making persecutions minister to the progress of the Gospel. v. 19–24.

English Teacher's Notes.

The passage for to-day relates how the Gospel was first preached in Europe. And there is one word in the Golden Text chosen to illustrate the lesson, which is most peculiarly applicable to the subject before us. I mean the word "opened." When a new tract of land is explored, new roads discovered or constructed, and facilities afforded for its communication with other and more civilized parts, we say that the country is "opened up." Whatever meaning may be attached to the latter word, the real thing we want to express reveals itself in the former. We mean that the country can be got at, can be entered, that it can share in the advantages of other lands, and that its own resources can be developed and used. No such opening as this was needed in that part of Europe where Paul and his companions began their ministry. A large part of the whole continent was, in the fullest, material sense of the word, open. Transit was easy by means of the great Roman roads, and the many vessels trading in all parts, and communication frequent between province and province. And thus the way for the messengers of the Gospel was prepared. But spiritually the land was closed. The glad tidings had not yet entered there. It had as yet no share in the blessings of Christianity, and accordingly its best powers had never yet been called out. The inhabitants had never yet beheld the glories of divine grace. They were shut up in darkness and in sin. What was needed was an opening, such as the Lord Jesus came to work, and with which he charged his messengers. See Isa. 35. 5; 42. 7; 49. 9; 61. 1; Acts 26. 18.

And looking at the fruit of Paul's first labors at Philippi, we find,

1. *A heart opened.*

As a Roman military colony, and not a place of commerce, there was nothing to attract a Jew to reside there. Between its soldier-citizens and the little band who had just come from Troas there seemed nothing in common—no link to draw them together and make way for the Gospel message. But in a humble spot outside the city Paul found those with whom he had something in common, for a few women came there to pray to the living God instead of idols. These worshipers, who came Sabbath after Sabbath, were probably Jewish wives of Gentile husbands, or Gentiles who had become proselytes to the Jewish faith. Among the latter was Lydia, for she is spoken of as one who "worshiped God." Yet though there was something in common, there was a great difference between them. These women knew nothing of a Saviour who had died, or of the forgiveness of sins. Their need was twofold. They needed to hear and to receive the word of the Gospel. Paul could supply the first need, and to him they seem to have listened readily. But for the word to enter and transform their hearts and lives, an opening was needed. The gardener may tend the flower, but he cannot cause the bud to open. The light and warmth of the sun does that. And the first bud that opened in Europe under the influence of the divine "Sun of Righteousness" was the heart of Lydia. Then followed,

2. *A home opened.*

Receiving the word into her heart, Lydia did not shut it up there out of sight. Her example and her faith influenced her household, whether children or servants. And into this Christian home she compelled the apostles to enter. Like the women who ministered to the Lord Jesus, she delighted to minister to his messengers. As homeless strangers the disciples had entered Philippi with the Gospel of God. They were now received with opened hearts into an opened home. And for a while the work went on in peace and quiet.

When a railroad is being made, the work may be for a while comparatively easy. But by and by the workers may come to a rocky wall, which seems to bar their advance. What is to be done? The rock must be blasted and an opening made by strong force. Then where formerly was but a dead, closed mass, living beings may enter and pass to and fro. So at Philippi. We find next,

3. *A closed soul opened.*

Day by day the messengers of the Gospel were met by a poor girl possessed, like so many in the time of our Lord, by an evil spirit. Whatever may have been Paul's feelings with regard to the testimony of the spirit, we may be sure that his compassion and indignation were excited on behalf of the girl. As long as that spirit kept possession, the word of life could not enter her soul. The way was fast barred against the light, and joy, and peace, and all the blessings of the Gospel. Here was no folded bud which would sweetly open beneath the rays of the sun. A mighty blow must be struck to make entrance there. And it came. The name of

Jesus, uttered in faith, was sufficient. The evil spirit was driven out. The passage into that soul was opened. Can we doubt that the word entered there, and that the once wretched slave was made spiritually free?

But when the hard rock is blasted, woe to those who stand in the way! A shower of sharp stones will come forth, ready to strike and wound those it can reach. So in Philippi we see,

4. *A store of angry passions opened.*

Is this what the Gospel of Christ ought to do? See Matt. 10. 22, 34, etc.; Luke 12. 51, 53; John 15. 19, 20. When Satan's kingdom is attacked, war must follow. So we do not wonder at the rage of their masters when the "hope of their gains" from their poor slave's ravings was gone, nor at the excitement of the multitude, the wrath of the judges, and the harshness of the jailer. Nor were the apostles perplexed when they found themselves bruised and bleeding, lying fast bound in the innermost prison at Philippi.

This is what the Gospel is doing to-day: Opening hearts, opening houses, opening closed passages, settling loose angry passions.

Opening hearts. Even the well-instructed, the moral, the devout, need the open heart, that Christ may enter and reign.

Opening homes. If there is no difference in the home and the daily life, can the heart be truly opened?

Opening closed passages. An evil spirit of pride, temper, selfishness, etc., often bars the way now. But the name of Jesus is still all-powerful.

Loosing angry passions. When victories are won for Christ, Satan and his followers will rage.

Which of these has the Gospel done for us?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with a rapid review of the last lesson, showing the events leading to the journey to Europe....Draw a map of Macedonia and Asia Minor, and show the voyage from Troas to Philippi....Word-picture of Paul and his fellow-workers, with the worshiping women by the river-side....Show the example of Lydia. (See Analytical and Biblical Outline.)....The traits of the workers: 1.) Prompt; 2.) Worshiping; 3.) Teaching, instructing; 4.) Sympathizing with the suffering; 5.) Patient under persecution....Notice in this lesson how the Lord helps his cause. (See Additional Practical Lessons.)....See illustrated the power of the Gospel: 1.) In sending out workers; 2.) In opening hearts; 3.) In imparting a spirit of generosity; 4.) In awakening sympathy for those in Satan's power; 5.) In breaking Satan's chain; 6.) In giving submission and patience under evil.... ILLUSTRATIONS. At Philippi was fought a great battle between Augustus and Antony on one side, and Brutus and Cassius on the other, having for its prize the Roman Empire. Show how a greater warfare was begun, and a greater victory was won on the same ground by Paul....The great rivers are found to begin in small lakes high among the mountains: so in that little prayer-meeting outside the wall began the Church of Europe and America.

References. FOSTER'S ILLUSTRATIONS. Ver. 12–18: Poetical, 3725. Ver. 13: Prose, 11061. Ver. 14: Poetical, 3723, 2826. Ver. 15: Prose, 3255, 9632. Ver. 16: Prose, 8914. Ver. 20, 21: Prose, 4405....FREEMAN'S HAND-BOOK. Ver. 13: Places of prayer, 838. Ver. 24: The stocks, 839.

Blackboard.

BY J. B. PHIPPS, ESQ.



The heart with an open door represents the heart of Lydia. Her heart was opened to Christ, and she heard with a willingness to believe. *Application.* Is your heart open to Christ? He knocks, will you let him in?

Another design for the blackboard:

TWO WOMEN.
ONE WITH

(A HEART filled with the Spirit of Christ.)	(A HEART filled with the Spirit of evil.)

ARE YOU
TRUE or FALSE?
YOU CAN BE LIKE LYDIA.
WILL YOU?

Or this can be used:

THE TRUE.	RIGHT WORDS, and a HEART.
THE FALSE.	RIGHT WORDS, and a WRONG HEART.

Lesson Word-Pictures.

Could it ever be forgotten, that scene by the river-side, the bright, mirror-like water, the prayer-house, the curious throng of listeners, the serious, earnest preacher, and Lydia with her eager, intent look—Lydia so soon to be a disciple and not a seeker? And then comes that other scene, Lydia leading the Hebrew visitors to her home as theirs. Could those hours of Christian hospitality so grateful to the pilgrims of God be forgotten, the clustering about the family-altar and family-table, and then sleep under the roof not only covering sympathetic hearts but the tents of celestial, unseen watchers pitched all about the sleepers? But who is that, another day, attending the disciples, that damsel with the "spirit of divination" and the spirit of a devil also, led about by masters who received "much gain" from her? Watch her sharp, restless eyes and her frenzied manner. Hear her outcries. Again and again, she screams out after the disciples. One day they halt. Paul turns and faces her, faces, too, the evil one looking out through her dark eyes, and commands him to leave her. What, venture to break with the blow of a word that stubborn chain binding the devil and a human soul? How the crowd looks on, wonder-

ing at the result! And those angry sneerers are the damsel's masters who would add other links to the chain binding her to the devil. But by the blow of a mighty word that chain is broken! That soul is free! There she stands, quiet, with drooping face. Her power of "divination," though, is gone. But who is this that would rob us of our gains? the masters say. Who dares to cross their path? Seize them, seize them, these fanatics with their novelties! On this side, on that side, are eager, violent arms. They drag the disciples into the market-place. They rush them before the magistrates. With hateful face, the damsel's masters make their charges. Quickly a riotous clamor is made in the market-place, the people angrily shouting. It is a maelstrom of hate in which all mercy and all justice are swept away. Bare their backs, is the cruel demand, and there they stand, unflinching, while faster, faster, more and bloody, fall the merciless "rods" upon those who only follow their Master in this roadway of pain. And to the prison goes the Master with them, to hold them by the hand, to rest them, weary and faint, on his bosom through the night.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God can open the heart.*

1. What did Paul see in a vision? What did he hear? What kind of help did the people of Macedonia need? Teach that whatever else we may have, if we do not know Jesus we are in great need, and ought to be crying out for help. Print names of the men who were ready to help for Jesus' sake: Paul, Silas, Timothy, and Luke. Tell that Luke was a doctor, and that he not only wrote the Gospel of Luke, but the Acts of the Apostles also. We do not know where Paul first saw Luke, but he must have been very glad to have him as a companion. Show picture of a ship, and draw word-picture of the four friends on their journey to Macedonia. How happy they must have been together, for they all knew and loved Jesus!



2. Point out on the map the city of Philippi. Tell that as there were few Jews in that city, there was no synagogue, but there was a little house for prayer down by the bank of the river. The people who feared God used to go to this house to pray. Paul and his friends went there on the Sabbath, and found a few women there. Of course they talked about Jesus, and a woman named Lydia listened and believed all they said. This was because God opened her heart. Teach that our hearts are closed to God by sin, but that when God finds a heart that is willing to be opened he opens it. No one else can do it. Teach the little prayer, "Lord, open my heart." Show how Lydia's heart at once opened to these servants of Jesus, so that she took them into her house and cared for them. When our hearts are opened to God we love all his children.

3. Tell how trouble came to Paul and his friends. Satan hates the truth; so when wicked men saw that the truth about Jesus hindered them from money-making, they were angry, and seized Paul and Silas, beat them cruelly, and put them into prison. Tell the story of the slave-girl and how her heart and life were changed by the power of this same Jesus. Make a large heart on the board, print inside "open," "changed," "make new," and "Jesus has power" above, letting children read slowly several times, "Jesus has power to open the heart," "Jesus has power to change," etc.

A. D. 52.] **LESSON VII. THE CONVERSION OF THE JAILER.** **[Feb. 17.**

Acts 16. 25-40. [*Commit to memory verses* 29-34:]



25 And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Si'las,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Je'sus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, they have beaten us openly uncondemned, being Ro'mans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates; and they feared, when they heard that they were Ro'mans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lyd'i-a: and when they had seen the brethren, they comforted them, and departed.

General Statement.

It is midnight in Philippi. The mob has scattered, having for the present satisfied their ignorant rage; the prætors have lain down to uneasy couches, in the consciousness that they have perverted law and trampled upon the rights of the innocent; around the prison-walls perhaps a few disciples are hovering, anxious for their leader's fate, yet afraid to show themselves as his friends; the stern jailer has left his prisoners, bruised and bleeding, in the cruel stocks, and, wondering at some strange words he has heard from their lips, has locked up his prison, and gone to his home. All is still, save the measured footstep of the Roman sentry in the corridor. Suddenly a strain of song comes borne upon the midnight from the inner prison, while within the cells the convicts listen in wonder, and without the wall the timid saints catch up the sound in joy. Out of the filth and misery of the dungeon, with battered bodies, resounds the triumphant tones, showing how God comforts his chosen ones with songs in the night. Suddenly, a thunder-roll is heard, the earth shudders, the walls of the prison are shaken, iron doors fall from their hinges, chains are loosed from their fastenings. There is terror every-where save in one spot. Prisoners stand trembling, not daring to fly, and the jailer,

beholding the open doors, draws his sword for self-slaughter. Conscience awakes in that awful moment; like a fiery flash his sins rise before his sight, and judgment to come unsheaths its sword. He cries out for help to the men whom but yesterday he bound, and receives an answer guiding him in the way to peace. On that night a soul enters into liberty, and receives the baptismal token, confessing Christ. In an hour he has trodden the steps upward from darkness to light, from Satan's power into Christ's service. The morning comes, and with it the opportunity of escape. But Paul and Silas have rights as Roman citizens, which they assert, and the prætors, yesterday so arrogant, now come cringing to their feet with fair words. The prisoners walk out of the open doors of the prison with honor, and enter the house of faithful Lydia. There the young church is gathered, words of parting and comfort are spoken, and Paul and Silas turn their faces toward new fields of conquest for the Lord.

Explanatory and Practical Notes.

Verse 25. At midnight. Paul and Silas were fettered in the stocks and unable to stand or to kneel, yet their hearts and their tongues were free. **Sang praises.** Perhaps the psalms of David, familiar to all Jews; perhaps some newer Christian song. **Prisoners heard.** These were not generally in separate cells, but in large rooms; perhaps some in the dungeon with the apostles. (1) *A prison may be made happier than a palace if Christ be there.* (2) *What men are is of more importance than where they are.*

26. There was a great earthquake. This was God's answer to their prayers, and was the divine sign that the prisoners were not unnoticed from on high. **Foundations....shaken.** (3) *God knows how to deliver his people from the power of their enemies.* **All the doors were opened.** Flung apart, perhaps off their hinges, by the shock. **Bands were loosed.** As the prisoners were chained to rings or staples in the wall, they were set free when the stones were loosened.

27. Keeper of the prison. The Roman jailers were generally hard, brutal men, made unfeeling by their contact with criminals, and by the tortures which it was their business to inflict. **Would have killed himself.** Suicide was considered an honorable death in the ancient world. At this very city Brutus and Cassius killed themselves to avoid falling into the hands of Augustus. (4) *Christianity has educated the world to higher views of the value of human life.* **Supposing that the prisoners.** By the severe Roman law, he would be required to receive the same punishment as his prisoners, if they escaped while in his keeping.

28. Paul cried. In the confusion, as every-where, Paul was calm and self-possessed. **Do thyself no harm.** Perhaps some utterance of the jailer showed his purpose. (5) *This is the message of the Gospel to every one who harms himself, as every sinner does, by a life of wickedness.* **We are all here.** The prisoners may have been terrified by the earthquake, or perhaps in the darkness could not find their way out of the prison.

29. Called for a light. "Lights," Rev. Ver. Lights were needed to know the condition of the prison and bring it to order. **Sprang in.** Into the cell where the prisoners were confined. **Came trembling** Overwhelmed with the consciousness that there must be something supernatural in the event, and that it was connected with the two men whom he had fettered. Thoughts move quickly in such exciting moments. **Fell down.** Not worshiping them as gods, but recognizing them as messengers of divine truth, and as having power above ordinary men.

30. Brought them out. From the dungeon into the hall or vestibule. **What must I do to be saved?** As in the storm the sailor feels the need of prayer, so in all great and sudden crises souls awake to spiritual realities and spiritual needs. Perhaps, too, the jailer had heard the preaching of Paul and Silas, or they may have spoken with him about his own salvation, as we know the persecuted saints often did to their captors. It is clear that it was the salvation of his soul which he sought, and not any temporal relief.

31. They said. Silas as well as Paul took part in the conversation, which was doubtless longer than the mere sentence given, though that sentence embodies its essence. **Believe.** The word means more than a mental process. It includes an act of the will; the complete surrender of self to Christ, with submission to his will, and dependence upon him for salvation. **The Lord Jesus Christ.** He had called them "Lords," (translated "Sirs;") they answer that there is one Lord. **Thou shalt be saved.** Taken out of sin and placed in a condition of salvation: forgiven, renewed, and made a child of God. (6) *There is but one way, and that an easy, way for every man to be saved.* **And thy house.** Not that his family could be saved merely by his act, but that his faith would influence theirs. (7) *No man goes to heaven, or to hell, alone.*

32. They spake. This was after the lights had been brought, the prisoners led out of the corridor into the jailer's quarters, and his family gathered around him. **The word of the Lord.** An account of the way of salvation, presented in a brief but clear manner. **To all....in his house.** His family, the under jailers, and perhaps some of the prisoners, were gathered in the company. Strange place and strange circumstances for an inquiry-meeting; but the word of God is not bound.

33. Washed their stripes. The wounds of the prisoners had remained thus far unwashed and undressed: now the clotted blood was washed away, and they received careful ministration from grateful hands. **Was baptized.** This was the token that he had taken Christ as his Master, and henceforth was to be recognized as a disciple. Dr. Whedon says, "It can hardly be supposed that so many persons should be successively *immersed* at midnight in the same well, fountain, or tank." **He and all his.** In nearly every mention of baptism in the Acts we find the whole family baptized with its head, a recognition of the unity of the family, and a hint that children, as well as adults, should receive this sacramental sign of consecration.

34. Into his house. Which was connected with the prison. **Set meat.** Literally, "set a table." Paul and Silas had received no food since their arrest. **Rejoiced.** Now transformed from a cruel heathen into a joyous Christian. (8) *God's people are the only ones who have a right to be happy.* **Believing in God.** This expression could be used only of one who had been a heathen. Of a Jew it would have been said, "believing in Christ."

35. The magistrates. On their title "prætors," see notes in the last lesson. **Sent the serjeants.** Greek, "lictors," the constables or officers who executed sentence, and bore as their badge a bundle of rods tied together. **Let those men go.** They knew that there was no lawful cause for the violence and imprisonment of the day before, and were willing quietly to release the two men and drop the matter.

36, 37. The keeper of the prison. Now no longer a jailer, but a brother in Christ. **Go in peace.** A Christian salutation, showing a very different spirit from that in which he had received his prisoners. **Paul said.** Paul was not revengeful, nor haughty, but desired to place the disciples and the Gospel in Philippi in right relations to the law. His claim to his rights would also protect the disciples after his departure. **Beaten us openly.** Rev. Ver., "publicly;" making the stigma and the shame all the greater. **Uncondemned.** Committing two crimes, injustice in abuse of the innocent, and insult to the sacred person of a Roman citizen. **Being Romans.** Indicating that both Paul and Silas possessed the high privilege of citizenship in the Roman Empire. No officer could award stripes or imprisonment to a Roman citizen without a formal trial and the privilege of appeal; and death was the penalty upon any magistrate who refused to heed the claim of citizenship. As an Englishman in India is not amenable to native law, so was a Roman in the conquered provinces. **Thrust us out privily.** To depart in this manner would leave a stain on their own names, and a peril to the little church which they had founded. **Fetch us out.** Show our innocence by a public release. Paul might have demanded the punishment of the officials, for the Romans were very jealous of their privileges, and punished severely any breach of them.

38. They feared. The Roman law made the officers liable to the penalties for treason, which were death and confiscation of estates. Only a few years before the island of Rhodes had been deprived of all its privileges in the empire because a few Roman citizens had been there put to death.

39. Besought them. The same word is here used as that translated "comforted" in the next verse; words of kindness, of apology, and of petition to the men they had wronged. **Desired them to depart.** In order to avoid further disturbance, or too close questioning concerning their own conduct.

40. They went out. Not in haste, but with dignity, and not at once leaving the city. **House of Lydia.** Who showed a constancy in her friendship, and courage in facing public opinion, even at the risk of loss in her business. **The brethren.** Showing that amid all the opposition a church had been planted. To this church, ten years afterward, Paul addressed the tenderest of all his epistles. **Comforted them.** By words of encouragement. **They departed.** The language shows that Luke remained, perhaps to watch over the church.

HOME READINGS.

M. The conversion of the jailer. Acts 16. 25–40.
Tu. The conversion of Zaccheus. Luke 19. 1–10.
W. The conversion of the Ethiopian. Acts 8. 26–40.
Th. The conversion of Saul. Acts 9. 1–19.
F. The conversion of Cornelius. Acts 10. 30–44.
S. The need of salvation. Rom. 3. 10–24.
S. The way of salvation. Eph. 2. 1–13.

GOLDEN TEXT.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16. 31.

LESSON HYMN. C. M.

Hymnal, No. 319.

There is a fountain filled with blood
Drawn from Immanuel's veins:
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Thou dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved, to sin no more.

TIME.—A. D. 52, directly following the events of the last lesson. For rulers, see Lesson I.

PLACE.—Philippi, in Macedonia.

DOCTRINAL SUGGESTION—Salvation by faith.

QUESTIONS FOR SENIOR STUDENTS.

1 Songs in the Night, v. 25–28.
Under what circumstances were the songs sung?
What spirit did the songs show?
Who gave the power thus to sing?
What took place during the night?
Why did the jailer wish to kill himself?
How did his feelings contrast with those of the apostles?

2. The Joy of Salvation, v. 29–34.
What led the jailer to the consciousness of need?
How may fear lead men to seek salvation?
What are the terms of salvation? GOLDEN TEXT.
How would this save his house?
How did he show a true repentance and renewal?
Why does salvation cause rejoicing?

3. Out of Prison, v. 35–40.
How were the apostles set free?
What privilege did they possess?
Why did this make the rulers afraid?
What spirit did the apostles show?

Practical Teachings.

What does this lesson show—

1. Conviction of sin?
2. The way of salvation?
3. The joy of salvation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Songs in the Night, v. 25–28.
How did Paul and Silas employ their prison hours at night?
Who heard their songs and prayers?
What strange event occurred?
Who was frightened by it?
What did he attempt to do? Why?
What prevented the deed?

2. The Joy of Salvation, v. 29–34.
Whom did the terrified jailer seek?
What question did he ask?
What was the prisoners' answer?
What other way of salvation is there? Acts 4. 12.
Have you faith in this name?
What act of kindness was shown by the jailer?
What act of faith in what he heard?
How did he show his love for his teachers?

3. Out of Prison, v. 35–40.
Who gave the order of release?
What did the jailer say to Paul?
What answer did Paul give?
Why were the magistrates afraid?
How did tney show their fear?
What did the prisoners do when set free?

Teachings of the Lesson.

Where in this lesson are we taught that God gives—1. Comfort in communion with him? 2. Safety in peril? 3. Salvation through faith in his name?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Paul and Silas do at midnight? **They sang praises unto God.**
What suddenly shook the prison? **A great earthquake.**
What did it do? **Opened the doors and loosed the bonds of the apostles.**
Who was terrified and tried to kill himself? **The keeper of the prison.**
What did Paul say to him? **"Do thyself no harm, for we are all here."**
What did the jailer do? **Came in and fell down before Paul and Silas.**
What question did he ask? **"What must I do to be saved?"**
What was their reply? **"Believe on the Lord Jesus Christ."**
What great change followed? **The jailer, with all his house, believed.**
What message came from the judges in the morning? **"Let those men go."**
What reply did Paul send back to the judges? **"Let the judges come themselves and let us out."**
Why did Paul send such a message? **Because they had been unjustly condemned.**
What did the judges do? **They came and begged them to leave the city.**
Who are honored and protected above all others? **God's servants.**

Words with Little People.

The jailer unconverted was—An unbelieving heathen. A rough, wicked man. A cruel persecutor. The jailer converted was—A repentant sinner. A true friend. A humble believer. "Ye who sometime were far off are made nigh by the blood of Christ."

THE LESSON CATECHISM.

[For the entire school.]

1. What happened while Paul and Silas were singing in prison? **There was a great earthquake.**

2. What was the effect? **All the doors were opened.**

3. What did the keeper of the prison ask Paul? **"What must I do to be saved?"**

4. What did Paul reply? **"Believe on the Lord Jesus Christ."**

5. What did the magistrates do at day-break? **They released them.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Steps of the Jailer's Salvation.

I. Awakening.

Awaking out of his sleep. v. 27.

"Dead in trespasses and in sins." Eph. 2. 1.

"Awake, thou that sleepest." Eph. 5. 14.

II. Conviction of Sin.

Came trembling and fell down. v. 29.

"Pricked in their heart." Acts 2. 37.

"Of sin, because they believe not." John 16. 9.

III. Earnest Inquiry.

What must I do to be saved? v. 30.

"What shall we do then?" Luke 3. 10.

"What wilt thou....me do?" Acts 9. 6.

IV. Faith in Christ.

Believe on the Lord Jesus Christ. v. 31.

"Whosoever....everlasting life." John 3. 16.

"A man is justified by faith." Rom. 3. 28.

V. Confession of Christ.

Baptized, he and all his. v. 33.

"Put ye on the Lord Jesus." Rom. 13. 14.

"Repent and be baptized." Acts 2. 38.

VI. Rejoicing in Salvation.

Rejoiced, believing in God. v. 34.

"Kingdom of God....peace and joy." Rom. 14. 17.

"Ye rejoice with joy unspeakable." 1 Pet. 1. 8, 9.

ADDITIONAL PRACTICAL LESSONS.

God's Help in Trouble.

1. God helps his people in trouble by giving them peace and happiness, the assurance of his presence. v. 25.

2. God helps his people by filling their lips with the songs of Zion to sing in trouble. v. 25.

3. God helps his people by controlling the powers of nature for their deliverance, v. 26.

4. God helps his people by making them messengers of mercy to their enemies, to whom they show the way of salvation. v. 31.

5. God helps his people by raising up for them comforters and friends in their trial. v. 33.

6. God helps his people by giving them honor in the eyes of their enemies. v. 37-39.

English Teacher's Notes.

The teacher of this lesson cannot perhaps do better than take, as in the preceding one, a word out of the Golden Text and make it the pivot of the whole. From the story of the conversion of Lydia we took the word "opened." From the story of the jailer's conversion let us take the word—expressive, like the other, of the great mission of our Lord and of his messengers, (Matt. 18. 11; John 3. 17; 12. 47; 1 Tim. 1. 15; 14. 16; Jude 2. 3.)—"saved."

I suppose most children know (in some sense) the meaning of the word "saved." A shipwrecked sailor brought to shore, a man under sentence of death receiving a free pardon, a child snatched from a burning house, at once suggest the idea. Looking at the scene with which our lesson commences, the question presents itself: Who were in need of being "saved?"

We look into the prison at Philippi. Close shut in a dark, unwholesome cell, with their feet fastened in the stocks, lay Paul and Silas, the messengers of the Gospel. Thrust in here by the order of the angry magistrates, they seemed completely in the hands of their enemies. To endeavor to escape was out of the question, for they could not even rise, and special precaution had been taken for their secure keeping. The jailer had performed his task thoroughly, and without mercy, and had now probably retired to his own dwelling, which was connected with the prison. Who needed saving? Surely, it will be said, the prisoners, for they were in bodily pain and bodily danger.

But what were they doing. Do songs of praise and gladness come from men in danger? They come, rather, when the danger is past. When the Red Sea was crossed, and the hosts of Pharaoh overthrown, then the children of Israel sang. It must have been with surprise and wonder that the other prisoners "were listening" (as the original has it) to Paul and Silas. And perhaps also they gathered from the words the reason of the song. For, whatever was sung, it is certain the apostles addressed the Most High God with glad confidence as their friend, their deliverer, as one near unto them, and one caring for them. How came men to be on such a footing with God? Could the listeners but address themselves thus to the Roman emperor, they would count themselves saved already, for at Cæsar's mandate the prison doors would fly open. We can imagine them listening yet more eagerly. And they might possibly hear such words as these: "My soul which thou hast redeemed;" "Thou hast redeemed me, O Lord God of truth;" "Let the redeemed of the Lord say so," etc. Psa. 31. 5; 71. 23; 107. 2. Yes, Paul and Silas were already "saved" from sin and wrath, and therefore from doubt and terror and distress.

Suddenly the song was interrupted by the dread shock of an earthquake, slight and short, such as is not unfrequently felt in those parts, but mighty enough to shake the foundations of the prison, to set open the barred cells, and to loose the rings or staples in the wall to which the chains of the prisoners were fastened. In a moment all were free, yet none stirred. What held them rooted to the spot? Surely the conviction that God was near.

But why did not the prisoners flee? They had no need to "make haste," (Isa. 28. 16,) and there was one there to be saved. The jailer knew what was before him if the prisoners escaped. Chap. 12. 19. No doubt it was his cry of despair which revealed to Paul his intention to destroy himself. Another moment and the persecutor would have perished. The voice of the apostle recalled him to life and hope.

But another fear arose in him. Here were the men he had treated with purposed cruelty concerning themselves about his safety instead of making haste to get away themselves. This was not the natural way of men. What could it mean? They professed to be messengers of God, and surely it was true, and God was with them. But if God were near, what of him? His own sin rose up before him. Comp. 1 Kings 17. 18; Luke 5. 8. He might elude the sword of the magistrates, but how

could he escape God? No use to attempt that; so in a few moments the flaring torch-light showed to Paul and Silas the trembling form and anxious face of their persecutor. He knew now who needed to be "saved." It was not the prisoners, it was himself. It is a grand moment when a soul discovers that.

But many a man has looked around him in the hour of peril, when there was no way of escape, and found no way to be saved, none to save him. Not so with the jailer. He had heard something about a "way of salvation." Ver. 17. These two Jewish prisoners knew the way. He must hear it. He would do any thing, make any sacrifice, that he might be "saved." But they set no hard task before him. They told him, not what was to be done, but what One had done — they showed him a Saviour. They "spake unto him the word of the Lord, and to all that were in his house."

What, then, was his part? Simply to "believe in the Lord Jesus Christ," not to believe there was a Saviour, but to believe in that Saviour, as the shipwrecked crew believe in the life-boat. But when such a crew trust themselves to the life-boat, they leave the ship behind. And so when the jailer trusted himself to Christ, and was baptized, he left his old life of sin behind.

For (1) his cruelty was gone. The prisoners whom he had treated with extra harshness were now tenderly cared for; (2) his fear of man was gone; he never stopped to inquire what the magistrates might think of his proceedings; and (3) his sense of guilt and his terror were gone, and he "rejoiced."

And now that this man was saved, set free spiritually, the prison work of Paul and Silas was done. The consciences of the unjust magistrates were roused, and when to this was added the knowledge that the men they had so shamefully treated were Roman citizens, they were eager to restore them to freedom. After that precious soul had been saved in the prison, Paul and Silas were delivered out of the prison. How much the Lord cares for one soul!

Let the questions be asked:
Who in this class needs to be saved?
Who has found out that he needs it?
Who is willing to trust himself to the Saviour?

Berean Methods.

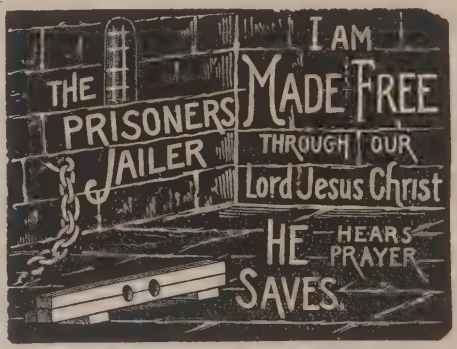
Hints for the Teachers' Meeting and the Class.

In the teachers' meeting, take up the verses, ascertain the difficulties, and discuss them briefly....In the class, begin with questions bringing out the condition of Paul and Silas, where, how situated, what spirit we should expect them to show, etc....Then present one or more of three lines of thought: I. How God helps his people in trial. (See Additional Practical Lessons.).... II. How God's people act in trouble; the example of Paul and Silas, as shown in these verses: 1.) Joy in trial; 2.) Calmness in the midst of terror; 3.) Forgetfulness of self; 4.) Interest in others, and in the salvation of souls; 5.) Clear understanding of the way of salvation; 6.) Self-respect, etc....How a sinner may be saved, as shown in the example of the jailer. (See Analytical and Biblical Outline.)....ILLUSTRATIONS. Instances of Christians rejoicing in tribulation: for example, Bunyan in Bedford Jail. He wrote, "So was I had home to prison."....Madame Guyon in her French prison....Samuel Rutherford dating his letters, "Christ's palace—Aberdeen Jail."....John Huss, of Bohemia, singing at the stake....Dr. Taylor, of Norwich, on his way to execution by fire, "One stile more, and then I am at my Father's house!"

References. FOSTER'S ILLUSTRATIONS. Ver. 25–40: Poetical, 3862. Ver. 25: Prose, 4693. Ver. 28: Prose, 2681. Ver. 29–31: Poetical, 3556. Ver. 30: Prose, 4093, 7567. Ver. 31: Prose, 2122, 12074. Ver. 33: Prose, 5176....FREEMAN. Ver. 25 and 33: The hour of midnight, 806. Ver. 27: Responsibility of jailers, 840. Ver. 37: Roman citizens not to be beaten, 841.

Blackboard.

BY J. B. PHIPPS, ESQ.



The idea of the design is this: The stone walls represent the prison; the chain and the stocks, the suffering of Paul and Silas. They were made free through the power of Jesus Christ. The jailer was made free from sin by the mercy of Jesus Christ, and even so *I am made free.*

DIRECTIONS. The lines representing the walls can be made with brown chalk, the chain with white, the letters with yellow. All of the design can be put on the board before the school assembles, except the words "He Saves," and the words connected with it. Write those after questioning the school in review of the lesson.

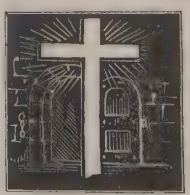
FREE! HOW?
WHEN GOD'S WILL IS MY WILL.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Believe and be Saved.*

THE PRISONERS.



Recall the preaching and teaching at Philippi. Whose heart was opened by God? Why did evil men hate Paul? What did they do with him? Tell how Paul and Silas were not only put into a dark prison, but their feet were made fast in the stocks so that they could not get away. Ask children what they would feel like doing if they were locked up, and their feet made fast so that they could not walk. Then tell what

these prisoners did—prayed and sang praises to God. When do we feel like praising a person? Yes, when they have given us some good gift or some pleasure. What had God given to Paul and Silas? Ask different ones to tell, and then show that God had given them, as he has given us, Jesus! And those who have Jesus are happy anywhere. Ask who the prisoners were. Print "Paul" and "Silas" on the board, and tell children that there was still another. Describe the keeper of the prison, a man who did not know Jesus, and teach that all who do not know him are prisoners in the dungeon-house of sin, with Satan for their keeper. Show that little children who do not let Jesus save them from their sins are in that same prison, and need to be set free by that same Jesus.

THE FREE MEN.

Ask, after describing the opening of the prison, who the real prisoners were? Teach that those who believe in Jesus are always free, and those who do not believe in him, that is, obey him, are always slaves. Show a chain, and ask what it is for. Satan has chains with which he binds even little children. Name some of the links in the chain, writing them on the board, and teach that there is but one way of breaking this chain—by believing in Jesus. Tell what the keeper of the prison did as soon as he became free, that is, as soon as he believed in Jesus—he began to minister to Paul and Silas, he was baptized, and "he rejoiced, believing in God." Teach Golden Text, and teach strongly that to believe is to obey. Let us try to teach the children that believing is not a matter of the head, but of the heart, and urge upon the children the importance of choosing now whether they will believe (obey) Jesus.

Lesson Word-Pictures.

What is the jailer saying as he turns away from the heavy doors of the prison? He has just hustled into a filthy old dungeon, and clapped into the stocks, two Jewish disturbers of the peace, busy-bodies, fanatics, brawlers, prating of a changed life and a change through one Christ. "Nonsense," does he say? "I wouldn't go to hear them!" Services to-night, services in Philippi! They must be in the market-place, then, of Philippi, the Agora. How those Jewish street-brawlers would like to preach there! They are snug in jail though, penned like cattle, cramped like felons in the stocks, scourged like slaves, with backs bruised, sore, and stiff! Midnight at Philippi, and no services in the Agora yet. Hark, that voice of prayer and now singing! The services must have begun, but can they be in the jail? Singing in the old jail? Men curse there, men revile there, but song, pure, happy, holy song? What choir is it? Those Jews are singing, and it is one of the old Hebrew psalms, so sweet and yet so majestic in sentiment, so jubilant in tone. And the other prisoners—a defaulter, a mountain-robber, a rebellious soldier, they crouch in the dark and listen to the song that follows the prayer and precedes the sermon. But hark! What is that deep bass rolling beneath the voices of the two singers? It is a rumble under ground. It is a roar. It is the shattering, jarring, trembling of the earthquake! Even the jail foundations tremble as if leaves in the wind. The heavy doors fly open. The fetters of the prisoners drop. Across the wood of the old stocks runs a deep split that liberates the Jews. The jailer, aroused, is drawing a sword to take the life forfeited by the prisoners' escape. Not gone? Bring a light and let him see. Moving carefully along, over any door that may have fallen, any stone in the way, lifting his light above his head, the jailer enters the prison and looks about. Ah, the defaulter, the robber, the soldier, the Jews—one, two, three, four, five—are all here. But why is the jailer troubled? The earthquake is going through his soul. He thinks how he left those Jews hungry and with unwashed wounds, and in return they refuse to run and endanger his life. He recalls other cases of neglect, perhaps. O how deficient! What if the earthquake's rumbling wheels had gone over him and buried him! On his knees he cries to them in his alarm. And now comes the sermon in these prison-services, so short, so full, preached to one man, and repeated to millions. He leads them into his house, and there, to all in the house, the disciples tell that sweet, sweet story of Jesus' power to savingly change a soul. And he gives one proof that he has been changed, for he takes water, cool, soothing, healing, and washes their wounds. They turn round and administer to him and his the waters of baptism. And the meal that followed, was there ever such in his house before, a Christian meal? He himself serves them. He cannot do too much for them, this new man in Christ Jesus, and giving such proof of his change. Blessed fruit, immediate fruit, of a midnight service at Philippi!

A. D. 52.] LESSON VIII. THESSALONIANS AND BEREANS. [Feb. 24.

Acts 17. 1-14. [*Commit to memory verses 2-4.*]



1 Now when they had passed through Am-phip'o-lis and Ap-ol-lo'ni-a, they came to Thes-sa-lo-ni'ca, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures;

3 Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Je'sus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Si'las; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Ja'son, and sought to bring them out to the people.

6 And when they found them not, they drew Ja'son and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Ja'son hath received: and these all do contrary to the decrees of Ce'sar, saying that there is another king, *one* Je'sus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Ja'son, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Si'las by night unto Be're-a: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thes-sa-lo-ni'ca, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

13 But when the Jews of Thes-sa-lo-ni'ca had knowledge that the word of God was preached of Paul at Be're-a, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Si'las and Ti-mo'the-us abode there still.

General Statement.

Under the portals of Thessalonica pass two travel-stained men, without retinue or companions. They seek a lowly lodging-place, and engage during the week in manual labor. On the Jewish sabbath they enter the synagogue to worship the God of their fathers. There they meet a company of worshipers, some formal, others sincere; some Jews, and many inquiring Gentiles, who, sick of the folly of idols, are groping after the true God. In the gallery above, through the lattice, they may perhaps catch the gleam of eyes which show that women are eagerly listening. One of the two travelers, "the chief speaker," delivers an address, presenting the wondrous news that the long-expected Messiah has come, and come just as the Scriptures foretold, to suffer, to die, to rise again, and, greatest of all, to save all mankind on the same condition of faith. Narrow-minded Jews listen with scorn and hate, but a few liberal souls, and many Gentiles, are touched to the heart, and accept the Gospel. There is the old story of enraged enemies, of false accusation, of truth misrepresented, of a mob, and a sudden escape. Paul goes forth from Thessalonica, but not until he has founded a Church, too deeply fixed to be destroyed; a Church ever after held in the heart of the apostle, and addressed in his earliest epistles; a Church from which sounded forth in trumpet tones the truth to all the lands around. The missionaries seek a quiet refuge at Berea, where the word falls upon good ground, and springs up an hundred-fold. Here the hearers listen with candid minds, and search the word for its testimony to the truth. As a result the Gospel enters many hearts, and brings its abundant fruit. The Bereans become a pattern to ages after and to lands afar, in diligent study of the Scripture and obedient following of the truth.

Explanatory and Practical Notes.

Verse 1. When they. Paul, Silas, and Timothy; Luke having been left at Philippi. **Passed through.** Without stopping to plant churches, probably because they found no Jewish population and no synagogues. **Amphipolis.** A city thirty-three miles west of Philippi, almost surrounded by the river Strymon, whence its name, which means, "surrounding the city." **Apollonia.** A small city, south-west of Amphipolis. **Thessalonica.** A city named after a sister of Alexander the Great, and still existing as the second in importance in European Turkey, known as *Salonica*. It was the metropolis of Macedonia and northern Greece, and hence an appropriate place from which to extend the Gospel in Europe. **A synagogue.** The meeting of the Jews for worship offered a foothold for preaching Christ, as it brought together not only the religiously minded of the Jewish people, who were familiar with the Old Testament, but also the thoughtful Gentiles, who were inquiring after God and ready to renounce idolatry. Thus to many the synagogue became the vestibule of the Church.

2. As his manner was. According to his custom, making the first offer of the Gospel to the Jews. **Went in.** To the synagogue worship on the sabbath. Through the week he worked at his trade of tent-making. 2 Thess. 3. 8. **Three sabbath days.** This shows the number of his discourses in the synagogue, not the length of his stay, which was continued among the Gentiles for some weeks or months. **Reasoned with them.** Held discussions, with arguments *pro* and *con*, in the services; as was allowed by the Jewish custom in the synagogue, where the worship was less formal than in the temple. **Out of the Scriptures.** Showing the prophecies of the Old Testament accomplished under the Gospel. (1) *We should use the word of God as our weapon in Christian warfare.* (2) *The Old Testament is as full of Christ as the New.*

3. Opening and alleging. Presenting the truth, and supporting it by proof. **That Christ must needs have suffered.** Rev. Ver., "that it behooved the Christ to suffer." The doctrine of a suffering Messiah was repugnant to the Jewish mind, though clearly presented in all the sacrificial system. Paul probably gave the line of argument on this subject shown in the Epistle to the Hebrews, **Jesus....is Christ.** All Jews believed and looked for the coming of the Christ or Messiah, as their national deliverer. Paul showed that he had come in the person of Jesus of Nazareth. (3) *Let us keep Christ ever in the foreground of our thought and teaching.*

4. Some of them. Mainly the proselytes to Jewish views from among the heathen, not the Jews by birth, as it is evident from the epistles that the Thessalonian Church was principally of Gentiles. **Believed.** Accepted Jesus as the Christ, and embraced him as their Saviour. **Consorted with Paul and Silas.** Forsook the synagogue for their companionship, and cast in their lot with those who shared their views. (4) *Christians in faith will seek Christians for fellowship.* **Devout Greeks.** Gentiles who had renounced idolatry, and were worshipers of God, but had not received circumcision as proselytes to Judaism. Such were often called by the Jews "proselytes of the gate," that is, at the door of the Church. **Chief women.** Throughout the Roman world many women, especially those of the higher ranks of society, attended the worship of the synagogue, sitting in latticed galleries apart from the men. Many of them became proselytes, and by their zeal and social position exercised great influence. Some of these were among the listeners to Paul's teaching, and eagerly accepted the Saviour.

5. The Jews. The Rev. Ver. omits "which believed not," for nearly all the Jews were enemies to the Gospel. **Moved with envy.** Rev. Ver., "jealousy," at the rapid progress of the Gospel among the intelligent classes of worshiping Gentiles. **Lewd fellows of the baser sort.** Rev. Ver., "vile fellows of the rabble:" the idle and shiftless vagabonds of an Oriental city, the very scum of the population, always ready for a riot. **Assaulted the house of Jason.** At whose house Paul and his companions were entertained during their stay. **To bring them out.** To drag out Paul and his companions for trial, which was held in the free Greek cities, of which Thessalonica was one, before an assembly of the people. (5) *Persecution is ever unreasoning and unreasonable in its dealings with the Gospel.*

6. Found them not. Probably they had retired to some other house for safety. **Jason.** There is no reason to suppose that this is the Jason of Rom. 16. 21, a kinsman of Paul. **Certain brethren.** Members of the young Christian Church, and converted as the result of Paul's labors. **Unto the rulers.** Greek, "politarchs," not the same title as at Philippi, an instance of Luke's accuracy. It is remarkable that this title should appear on an ancient arch at Thessalonica still standing, which Paul may have seen. **Turned the world upside down.** This declaration shows the rapidity with which the Gospel was spreading, and the deep impression made by Paul's labors. (6) *When the world is wrong side up, its greatest need is to be turned upside down.*

7, 8, 9. Contrary to the decrees of Cesar. The title of the emperor at Rome. **Another king.** A manifest perversion of Paul's teaching, which was loyal to the State, even when the government was not friendly to the Church. **Troubled the people and the rulers.** The people feared a tumult, and the rulers were alarmed at the charge of disloyalty. **Taken security.** Exacting a pledge that the peace should not be broken, and that there should be no further cause for the riotous demonstrations. **Let them go.** The rulers of Thessalonica, though somewhat controlled by public sentiment. were far more just than those of Philippi.

10. Sent away. They could do no more good in a city where they were under bonds, and their presence endangered the Christians of the place. **By night.** A journey of fifty miles, at night, crossing no less than three rivers, and in an unknown region. **Berea.** A small and retired place, where Jewish hate would not soon find out the apostle. It is now a town of twenty thousand people, called *Pherea*. **Into the synagogue.** As every-where, the synagogue gave opportunity for the Gospel, and an audience prepared, by acquaintance with Scripture, to receive it. (7) *Let no past discouragements keep us from bearing testimony to the Saviour.*

11. More noble. Literally, "of higher birth;" here referring to the generous, loyal character. **Received the word.** Rarely, indeed, did Paul find his countrymen willing to receive, or even to hear, the truth which he preached. **Searched the Scriptures.** This willingness was not like the credulity of Lystra, (Acts 14. 11,) nor the impulsiveness of Galatia, (Gal. 4. 14,) but an intelligent, thoughtful hearing, followed by close investigation. (8) *The Gospel welcomes the most searching study, provided it be in a candid spirit.* (9) *We should seek God's word as the test of all truth.* (10) *May*

these ancient worthies find many followers in the Bereans of to-day!

12. Therefore many of them believed. Not all, yet many; for most are convinced who give the Gospel a fair investigation. **Honorable women.** Rev. Ver., "Greek women of honorable estate." These were women of the higher orders, who attended the synagogue, and had renounced idolatry; as in verse 4. **Not a few.** So the Church in Berea, of which we would like to know more than is contained in this brief mention, was made up of intelligent people, Bible students, both Jews and Greeks, of the better class in society.

13. The Jews of Thessalonica. On the alert to find this disturber of their peace. **Came thither.** A journey of fifty miles only to stir up strife. **Stirred up the people.** By circulating false reports, falsifying the teachings of the apostle, and exciting an ignorant hate. (11) *Often the enemies of Christ will do more to destroy, than his friends to build up, his cause.*

14. Sent away Paul. Notice that it was not Paul, but "the brethren," who yielded to the adverse influence. The apostle was never afraid of mobs. **As it were to the sea.** This reads as if it were a feint to deceive his pursuers, which would have been as right as to set a pack of wolves on the wrong track. But the Rev. Ver. has the correct rendering "to go as far as to the sea." From the fact that no stopping places are named, it is likely that Paul took the route by sea to Athens, his next place, a journey of two hundred and fifty miles. **Silas and Timotheus.** Whom Paul expected would soon follow him to Athens; which, however, they failed to do, so that he was left alone in that city of idols.

HOME READINGS.

M. Thessalonians and Bereans. Acts 17. 1–14.
Tu. The earliest Scripture. Deut. 5. 1–22.
W. The books of Scripture. Deut. 31. 1–13.
Th. The Scriptures discovered. 2 Kings 22. 8–20.
F. The Scriptures read. Neh. 8. 1–13.
S. The Scriptures explained. Luke 24. 13–32.
S. The Scriptures precious. Psa. 119. 97–112.

GOLDEN TEXT.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17. 11.

LESSON HYMN. C. M.

Hymnal, No. 61.

Before thy mercy-seat, O Lord,
Behold, thy servants stand,
To ask the knowledge of thy word,
The guidance of thy hand.

Let thy eternal truths, we pray,
Dwell richly in each heart;
That from the safe and narrow way
We never may depart.

Help us to see the Saviour's love
Beaming from every page;
And let the thoughts of joys above
Our inmost souls engage.

TIME.—A. D. 52, immediately following the events of the last lesson. For rulers, see Lesson I.

PLACES.—Thessalonica and Berea, both in Macedonia.

DOCTRINAL SUGGESTION—The authority of Scripture.

QUESTIONS FOR SENIOR STUDENTS.

1. The Devout Believers, v. 1–4.
Where did Paul preach after leaving Philippi?
Why did he go into the synagogue?
What great truth was the theme of his preaching?
What was the result of his labors?
How do believers show their faith?

2. The Envious Unbelievers, v. 5–9.
What class refused to believe Paul's preaching?
What was the effect of Paul's preaching on the unbelievers?
How did they act?
How did they misrepresent the Gospel?
In what respect does the Gospel turn the world upside down?

3. The Noble Bereans, v. 10–14.
Under what circumstances did Paul go to Berea?
What was the character of the Bereans?
How did they regard the Scriptures?
What result of Scripture study did they show?
What led to Paul's leaving Berea?

Practical Teachings.

Where does this lesson show—

1. The great truth of Gospel preaching?
2. The authority of the Scriptures?
3. The way to use the Scriptures?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Devout Believers, v. 1–4.
What did Paul find at Thessalonica?
How did he spend his Sabbaths?
What great truth did he preach?
What great fact did he proclaim?
What class especially received the truth?

2. The Envious Unbelievers, v. 5–9.
Who made opposition? Why?
Where did they seek for Paul?
Whom did they take in his place?
What charge did they bring against Paul and Silas?
What against his friends?
What was the effect of this tumult upon the rulers?
What did they do to quiet it?

3. The Noble Bereans, v. 10–14.
What night journey was made by Paul and Silas?
At what place did they seek to labor?
What was the character of the Jews at that place?
How was the word received?
How was the truth tested?
What command of our Lord in regard to Bible study? John 5. 39.
What was the result of this Bible study?
In what should we imitate the Bereans?
Who opposed Paul's preaching?
What defeated their opposition?

Teachings of the Lesson.

Where do we find in this lesson—1. An example of the fruits of envy? 2. A model Bible student? 3. An example of brotherly love?

QUESTIONS FOR YOUNGER SCHOLARS.

What was Thessalonica? **The largest, richest city in Macedonia.**
Where did Paul preach to the people? **In the synagogue.**
What did he try to prove to them? **That all the prophets had spoken of Jesus.**
What would this show them? **That Jesus was the true Messiah.**
How many believed? **A few Jews and a multitude of Greeks.**
Who tried to harm the apostles? **Some jealous Jews in the city.**
Who hid the apostles in his house? **Jason, a kind friend.**
Whom did the mob bring before the judges in the apostles' place? **Jason and his friends.**
Were they punished? **The judges released them.**
What did they do with Paul and Silas? **Sent them by night to Berea.**
Why did they do this? **For fear the Jews would kill them.**
What was the difference between the Bereans and Thessalonians? [Repeat the GOLDEN TEXT.]
Where was Berea? **About forty-five miles from Thessalonica.**
Was Paul's work blessed in Berea? **Many believed, both Jews and Greeks.**
Who followed the apostles to persecute them? **The unbelieving Jews of Thessalonica.**

Words with Little People.

The story of Jesus' love—The apostles told it everywhere. Told it amid scorn and hatred. Told it amid ridicule and threats. Told it in the face of death. How often have you told it? "*Who is on the Lord's side?*"

THE LESSON CATECHISM.

[For the entire school.]

1. What did Paul declare to the Thessalonians? **That Jesus was the Christ.**
2. How many of the Greeks believed? **A great multitude.**

3. How did the Jews who believed not, receive his preaching? **"They set the city on an uproar."**
4. How did those at Berea receive the word? **"With all readiness of mind."**
5. What did they do? **"Searched the Scriptures daily."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Berean Spirit.

I. A Noble Spirit.
These were more noble. v. 11.
"An Israelite indeed....no guile." John 1. 46.
"Understanding....and....of heart." 1 Kings 4. 29.

II. A Candid Spirit.
Received the word....readiness. v. 11.
"Seed into the good ground." Matt. 13. 23.
"Receive with meekness....word." James 1. 21.

III. A Diligent Spirit.
Searched the Scriptures daily. v. 11.
"Buy the truth and sell it not." Prov. 23. 23.
"Give attendance to reading." 1 Tim. 4. 13.

IV. A Reverent Spirit.
Searched the Scriptures....things were so. v. 11.
"Search the Scriptures." John 5. 39.
"Written for our learning." Rom. 15. 4.

V. A Believing Spirit.
Therefore many of them believed. v. 12.
"The meek will he teach." Psa. 25. 8.
"Do his will, he shall know." John 7. 17.

ADDITIONAL PRACTICAL LESSONS.

The Sincere Seeker after Truth.

1. The sincere seekers after truth are to be found in the assemblages where God is worshiped and his word is read. v. 1.

2. The sincere seeker recognizes the authority of Scripture, and turns to it as the final test of truth. v. 2, 11.

3. The sincere seeker seeks the companionship of those who hold the truth and can explain it; so that he learns by fellowship as well as by listening to the word. v. 4.

4. The sincere seeker appeals not to prejudice, but reason; and meets opposing views with arguments, not with force. v. 5, 8.

5. The sincere seeker represents the views of others fairly, not striving to pervert their statements. v. 7.

6. The sincere seeker is candid, open to receive knowledge, and willing to investigate it. v. 11.

7. The sincere seeker, following his convictions, and acting according to the light received, attains to an enlightened faith in Christ. v. 12.

English Teacher's Notes.

When one American President follows another, and one sovereign of England succeeds the previous one, no actual change takes place in the laws and institutions of the country. The personal influence and patronage of the new ruler may differ widely from that of his predecessor, but, in the main, things remain as they were before. Very different was it with the kingdoms of former times. A new monarch often meant a new order of things in the country over which he became ruler. The accession of Queen Mary to the throne of England meant the overturning of the Reformation which had been carried out in the Church. The succession of Elizabeth meant the overthrow of popery and the re-establishment of Protestantism. In both cases another ruler meant a reversal of the acts of the former one, and the announcement of the event must have caused disquietude and even alarm to many. But the cry of "another king" has at times signified something worse. When the throne has been already occupied it has meant disorder and rebellion, and all the miseries of civil war. And the sound has been full of distress and horror to all prosperous and peace-loving citizens.

Now this was the cry that Paul and Silas were accused of raising at Thessalonica, and which caused the clamor that obliged them to flee. "These that have turned the world upside down are come hither also . . . these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus." Such was the charge brought against them. Let us see how far it was a true one.

What had Paul and Silas been doing at Thessalonica? They had been teaching in the Jewish synagogues, and their reasoning out of the Scriptures had won over some of their own countrymen, and many of the Greeks who assembled with them. But all seems to have gone quietly. We are told of no notable miracle, or any thing that could attract special attention. And yet suddenly a tumult arose. A private house was assaulted, and the host of Paul and Silas, with others, dragged before the magistrates, and the city was "troubled." But when we look for the cause of this tumult we find it in the envy of the unbelieving Jews; it was a thing got up by them in order to rid themselves of the men of whom they were jealous. And the charge brought against the apostles was, as their accusers meant it, utterly untrue. They had raised no disturbance, preached no rebellion, stirred up no sedition.

But what had the apostles preached? They had preached about the Christ, (ver. 3,) the Messiah expected by every Jew, him to whom they looked forward as their future deliverer and king; him of whom David had prophesied that his dominion should be "from sea to sea, and from the river unto the ends of the earth." Yet it was not a future Messiah of whom they spoke. They showed from the Scripture how this Messiah might be known, and specially by his suffering and rising again. Then they told of Jesus, and proved that he was the Messiah, or Christ, whose kingdom had already begun. Thus in very truth they had proclaimed "another king."

But had they "turned the world upside down?" A new king coming in those days brought new decrees, and altered much that had gone before. Some Roman emperors, for instance, had favored the Jews, while the one then reigning had expelled them from the imperial city. Chap. 18. 2. Could this new King, the long-expected and the long-

promised Christ, come and not change what he had found on earth? Suppose the rightful monarch of some country finds a usurper enthroned in his place, must he not reverse that, and all that has sprung out of it! So the messengers whom he commissioned to proclaim his kingdom did seek to reverse what they found. They found idols engrossing the worship of men. The preaching of Christ reversed this. 1 Thess. 1. 9. They found rioting, reveling, and pleasure uppermost; the preaching of Christ reversed this. 1 Thess. 5. 6–8. And they proclaimed that personal coming of Christ which shall one day overturn all that exalts itself against him. 1 Thess. 1. 10; 2. 19; 3. 13; 4. 16; 5. 2, 3, 23.

But the Jews, who ought to have welcomed the tidings they brought, did not want their own righteousness, their own self-sufficiency, and their own influence overturned. They would not have the Christ, the king whom the apostles preached. So Paul and Silas departed into another city, where their preaching was very differently received. Why this?

If an inheritance of place or power is claimed for any man, his title to it must be clearly set forth and proved good. Paul did not simply announce that Jesus was Christ and King. He showed out of the old records what his title was. The Jews of Thessalonica, as a body, refused to look into the matter. But the Bereans took it up, and "searched the Scriptures daily, whether those things were so." And they found for themselves that in the divine archives the right of Jesus of Nazareth to be "Lord and Christ" was fully set forth. They found that he was indeed the one whom God had sent, the Messiah who was to come. And so they yielded him their allegiance.

The world generally is wrong side up, because Satan is its "prince." John 4. 30. So the preaching of "another king, Jesus," is reckoned a disturbance and hotly opposed by many. Some hear of the claims of the Lord Jesus, but they don't like them. They want their will, their pleasure to be uppermost, while if he is king all this must be "turned upside down."

So they reject his claims, like the Thessalonian Jews. But those who, like the Bereans, hear and search the word of God, find that he is indeed both the Saviour whom they need, and the king whom God has chosen. And they who are not afraid of being "turned upside down," find that turning to be from darkness to light, from poverty to riches, from emptiness to peace and joy.

Which are we, Thessalonians or Bereans?

Berean Methods.

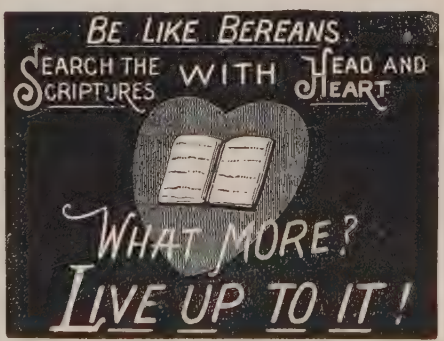
Hints for the Teachers' Meeting and the Class.

Draw a map showing Paul's journey through Philippi, Amphipolis, Apollonia, Thessalonica, Berea....Show Paul's method of working: 1.) Labor at tent-making through the week; 2.) At synagogue on Sabbath, (why use synagogue?); 3.) His subject of preaching, v. 3; 4.) His use of Scripture: 5.) The classes of people who were influenced, v. 4, 12; 6.) The opposition excited. ....Notice three classes of people in this lesson: 1.) The conduct and spirit of the Apostle Paul; 2.) The conduct and spirit of the Thessalonian unbelievers; 3.) The conduct and spirit of the Berean truth-seekers. ....The duties inculcated by this lesson: 1.) Seeking opportunities for the Gospel; 2.) Finding and showing the Christ in the Scriptures, especially in the Old Testament; 3.) Candor and justice in representing the views of others, avoiding the perversion of truth, v. 7; 4.) Perseverance in God's work: 5.) Study of Scripture: 6.) Fidelity to conviction of duty....ILLUSTRATIONS. The anthracite coal lay stored in the mountains of Pennsylvania, but its owners knew nothing of their own wealth until its use was shown. So the Jews had a treasure in the Old Testament, but they were ignorant of it until Paul showed that Christ was manifested in its pages. Then they awoke to the riches in the word.... "Turned the world upside down!" Such the cry against Luther, against Wesley, against every reformer who comes to establish truth and righteousness....The Bereans, a small company, unconscious of the fact that in due time they would give a name for one of the most extensive organized efforts for the study of Scripture in "The Berean Lesson System," followed by millions of people.

References. FOSTER'S ILLUSTRATIONS: Ver. 2: Poetical, 240; Prose, 349. Ver. 3: Prose, 655, 663; Poetical, 3233. Ver. 5: Prose, 11533. Ver. 6: Prose, 24, 8383. Ver. 11: Poetical, 247; Prose, 6812.

Blackboard.

BY J. B. PHIPPS, ESQ.



This design is to impress the duty of Bible study. Get its truths in the heart as well as in the head. It is the guide to eternal life.

THE BIBLE IS | THE WAY OF RIGHTEOUSNESS, UNDERSTANDING, AND TO HEAVEN.

It is the way of righteousness, the way of understanding, the way to heaven, and, all combined, *The Bible is truth.* A former exercise on this subject shows how to search the Scriptures.

STUDY.....Psa 119. 24; John 5. 39.
EARNESTLY.....Josh. 1. 8; Psa. 119. 18.
ANXIOUSLY.....John 20. 31; Psa. 119. 9.
REGULARLY.....Acts 17. 11; Psa. 1. 2.
CAREFULLY..Luke 24. 27; 2 Tim. 3. 16, 17.
HUMBLY.....Luke 24, 45; James 1. 22.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God's word gives true light.*

1. Point out Thessalonica on the map, telling the children that this was a fine city close by the sea, which a great general had built and named after his wife. There was a synagogue in the city. Paul and Silas went there to talk to the Jews about Jesus. Was Paul's word enough to show them that Jesus was the Son of God? No: man's word may not be true, but God's word is always true. Show a Bible, and tell that this was the book that Paul used when he tried to teach the Jews about Jesus. Some believed, and many Gentiles turned from their idols, and this made some of the wicked Jews angry. Tell how they tried to find Paul and Silas in Jason's house, and how the good Jason had to send the apostles away, for fear they would be killed if they stayed.



2. Tell how Paul and Silas left Jason's house in the night, and went to a quiet little town among the hills about fifty miles away. Print "Berea," and draw an open Bible below. Though Paul had been driven out of Thessalonica for teaching the truth in this book, he began to teach the same things here. Why? Because it was God's truth, and that must live forever. Print "God's truth" in the open Bible, and "Search the Scriptures" between Berea and the Bible. Turn the leaves of the Old Testament and tell that many things are written in these books about Jesus, and when these Bereans began to search they found them. Then they believed in him, as Paul and Silas did, and began to obey him.

3. Add to the lettering on the board so as to make it read, "Little Bereans may search the Scriptures and find God's truth." Tell how little ones who cannot yet read may "search." They can listen to all the teaching they hear in Sunday-school, in church, and at home. They can ask God to help them to remember it and to understand it. They can obey just as far as they understand, and that will help them to understand more. Make rays of light going out from the Bible, and teach that this is God's own light, and that he makes it to shine for every one who wants it. If we want God's light we may ask for it and have it.

Lesson Word-Pictures.

Ah, Jason, you were in the synagogue and heard the discussion lately. And such a discussion! It stirred up the sleepy old elders as they had not been moved for years. On one side of the discussion was the Hebrew stranger, and on the other, all the elders, and they were kept so busy that they did not have a chance to nod once in service-time. The synagogue was crowded. Even the Greeks came who have been wont to go by the place, their noses turned up toward the zenith. Nothing like a live man behind a live subject, driving it. And Jason, you took the strange speaker home. What a mistake you made, some would say! For what an uproar you heard afterward a-growing down at the other end of the street, a stamping of feet, a yelling of voices, a pushing and crowding and jamming, a mob hurricane that raged up to the very door, shook it, crashed against it, forced it in, and searched in every room for your guest. How the hurricane raged and roared when he could not be found! Then they pounced on you and hustled you out. They rushed you down street, pulling you and cuffing you and jeering at you, till, shamefully treated as if a murderer, you stood before the elders, almost too bewildered to breathe. Ah, Jason, it costs something to stand up for the new religion. But it is not so in Berea. What a hospitable audience before Paul and Silas, row after row of hearers in the synagogue seats! They go home, and in how many houses is that beautiful picture presented, a human soul looking down with reverence and docility at the divine word, the spirit of God brooding over the heart thus receptive. What wonder that "many" believe! But that Thessalonica "hurricane" is blowing this way. It rages among the people, and before it Paul is blown away, driven far beyond the city walls.

LESSONS FOR MARCH, 1884.

MARCH 2. Paul at Athens. Acts 17. 22–34.
MARCH 9. Paul at Corinth. Acts 18. 1–17.
MARCH 16. The Coming of the Lord. 1 Thess. 4. 13–18, and 5. 1–8.
MARCH 23. Christian Diligence. 2 Thess. 3. 1–18.
MARCH 30. First Quarterly Review.

The Blacksmith Teacher.

BY M. V. M.

Years ago, in a country village in England, a meeting was called to discuss the propriety of starting an infant class in connection with the Sunday-school. There was no dissenting voice; all saw the importance, even the necessity for it, but a great obstacle seemed to stand in the way: a teacher could not be found. One after another pleaded unfitness for the task, until it seemed as if the work must be given up. Indeed, it had already been proposed to defer the matter indefinitely, when from a dark corner of the chapel came, in a gruff voice, "Sooner than them little uns sha'n't have no teacher, sir, I'll try it!"

It was the village blacksmith who spoke, a tall, dark, rough-looking man, the very last man for such a work, judged by any outward standard. His look, manner, and speech were all forbidding, and smiles and surprised glances were freely exchanged. Nevertheless the blacksmith went home to try.

And this is what he did. He put himself in training. He felt himself called to a holy work. He had the one indispensable qualification—he loved God and little children—but he knew very well that he was lacking in every other sense, and so for months he toiled early and late at his tasks, which were not light, we can assure you! For this brawny blacksmith had to go back and learn the language of childhood. He set himself to reading children's books. Then he told himself the stories he had read in his own language. Then he wrote them out, and finally he tried them, in their new dress, upon the children who gathered around his anvil as he worked.

He did not learn the divine art of simplicity all

at once. Months of earnest and painstaking effort passed before he felt that he was ready to enter upon his work, but when he did his audience was ready for him, and for years he has been known as a highly successful teacher of little ones.

The story is an old one, but it illustrates what we all know, that love conquers all obstacles. Under the rough exterior beat a true and loving heart in the blacksmith, and though "helps" were almost unknown, the Helper was at hand to give patience, perseverance, and a love that would not give up.

Who, then, that has any drawings toward this work may not become a successful teacher? Shining talents are not needed, only a desire to guide little feet into the shining path. The Master says, "Go work in my vineyerd," and we grudge the little time and effort, perhaps, which we are giving.

Let the blacksmith's example make us ashamed, and lead us to more patient and persevering effort to fit ourselves for the best work, work which the Lord of the little children can approve at his coming. Hints, helps, appliances, meet us on every side, but none of them, or all of them together, will take the place of the patient training which must go on, week after week, and year after year, so long as our work continues.

Expectant Teaching.

The fear as to the failure of teaching to do its intended work is founded in an absurd notion about childhood, which has perhaps been increased by our ideas of "depravity." We suppose the planets will not fail in their departments of duty, but will ever keep in line because it is their law to do so; we expect seeds to produce their kind because they were made to do so; we look for the upward tendency of some leaves in their growth, the outward tendency in others, and the drooping willow to hang its withes downward, because all were made for such development. We are sure a shepherd-dog will yield to the influence which leads him to care for the sheep, the Newfoundland to bear himself about in a dignified sagacity as a kind protector of the innocent and a deliverer of the imperiled, the pointer to seek the game with precision and patience; the lion to roar and the bird to sing and the monkey to chatter because they were made so. But we forget, or will not be convinced, that the law of childhood is not less a certain one. Children were born as much to think and to feel and to love and to grow in all these elements as any other orders in nature for the lines of their being. Depravity crept in, it is true, but so did grace, and true freedom has been restored. Now what are we to expect of the children when we come to them with the word of life? Only that they will receive it, and "take to" it, and be molded by it. Not that we are to coldly drop in the seed and leave it there, with no sense of responsibility as to the harvest that is to come of it; but that we are to cheerfully and hopefully prepare the ground, and plant the seed, and cultivate it, in the fullest expectation of a fruitful harvest when, in the order, that harvest may be looked for. Begone with your doubts and fears and slowness of labor because of slowness of faith! God has made the children immortal, with the qualities of immortal life germinal in them, and it is yours to know that, given the opportunity, the maturity of these qualities is sure. What a responsibility is yours, therefore, dear teacher, and what a hope! B.

Don't Call Names.

A CERTAIN professor in a female college has a disagreeable habit of calling names. On one occasion he remarked that the young ladies were nothing but machines, and desired that those who objected to the title might signify it by rising. Several of the young ladies rose, and on being questioned stated their various objections to being thus classified. Said the professor to one of the girls, "Why do you object to being called a machine?" "Because I don't like to be called names!" was the sensible and straightforward reply, which probably expressed the real feelings of the whole class. The professor hurts himself by calling names. Girls don't like it. Boys don't like it. And there is no necessity for it. If pupils are stupid and mechanical it is the teacher's business to increase their wisdom and direct their energies. They are there as scholars confessing their ignorance, and desiring to be taught and trained. It rouses a demon in some people to call them names. It does them no good, and certainly weakens the teacher's influence.

A little appreciation and encouragement have brightened many a dull intellect, aroused many a latent genius, and given joy and comfort to those who had all their lives long been called names, and treated as if they were machines instead of human beings.

Book Notices.

A Companion to the Greek Testament and the English Version. By Philip Schaff, D.D. New York: Harper & Brothers. 1883. 616 pages. The greatly increased interest in the study of the Bible, among laymen as well as ministers, since the publication of the Revision of 1881, will insure a wide and hearty welcome for this new volume of Dr. Schaff. It contains all the best results of the general study of the Greek New Testament by the man of all others who is known as the chief of our biblical scholars and writers. He has called to his aid a number of eminent scholars, and Bishop Lee, Professors Abbott and Warfield, and Dr. Hall have furnished important chapters in this work. The publishers, at great expense, have secured *fac-simile* copies of many of the most famous manuscripts and standard editions of the Greek Testament. We have chapters on "The Language of the New Testament," "Ancient Versions," "Textual Criticism," "History of the Printed Text," "The Authorized Version." The final chapter on "The Revised Version" contains a very able and convincing statement of the reasons why the "American Suggestions" ought to have had

place in the text instead of in the Appendix of the Revision. Every minister and Bible-class teacher ought to have a copy of this work.

Life of Luther. By Julius Köstlin. Translated from the German. New York: Charles Scribner's Sons. 1883. 582 pages. Professor Köstlin has written the great standard life of Martin Luther in German. This book is condensed by the author, and it is sure to be the standard work in English. It is full and satisfactory and drawn from the best sources. It is just the Life of Luther for Sunday-school libraries, and should be put into every library in the land. The illustrations and the illustrative documents add much to the value of the work.

Keenie's To-morrow. New York: Robert Carter & Brothers. This is an interesting, delightful picture of a pleasant home. Keenie is an intelligent, thoughtful girl, who leaves school with high hopes and aspirations, longing, as so many do, to accomplish some great thing. She develops a true Christian charaster, and learns to do well the little things of life. Finally, her life-work comes to her, and she is ready for it. This is a book which will interest and help old and young. It is true to life, and there are no unnatural developments of plot.

Daily Evening Rest. By Agnes Giberne. 243 pages. New York: Robert Carter & Brothers. 1883. A beautiful small quarto, finely bound and printed, a worthy form for presenting the most beautiful thoughts of peace about the Master. A charming present for devotional uses.

Voices of the Good Shepherd and Shadows of the Great Rock. By the author of "Morning and Night Watches." New York: Robert Carter & Brothers. A dainty, charming little book of Scripture selections for each day of the month; the morning from the voices of the Good Shepherd, and the evening from the shadows of the Great Rock.

Christian Educators in Council. Ocean Grove, N. J., August 9–12, 1883. Sixty Addresses by American Educators. Compiled and edited by Rev. J. C. Hartzell, D.D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. This octavo volume of 266 pages is packed full of information of great value and importance to all who are interested in the educationa lproblems of our country. A mere glance at the topics discussed will suffice to show the value of the volume. These are: 1. Education and Man's Improvement; 2. Illiteracy in the United States; 3. National Aid to Common Schools; 4. The Negro in America; 5. Illiteracy, Wealth, Pauperism, and Crime; 6. The American Indian Problem; 7. The American Mormon Problem; 8. Education in the South since the War; 9. Christ in American Education. Besides these there are ten tables compiled from the census of 1880, containing important facts concerning illiteracy and education. Dr. Hartzell deserves great credit for planning the National Education Assemblies of 1882 and 1883. The papers in this volume were prepared for these assemblies, and have all been carefully revised by their authors, who are men in position to know whereof they speak.

The Lesson Hand-Book; for Primary and Intermediate Teachers, including the International Lessons for 1884. By Mrs. Wilbur F. Crafts. Illustrated. Boston: Congregational Sunday-School and Publishing Society. This is one of the best books to aid primary teachers that has come under our notice, and has some special features that will commend it to every practical teacher. It is full of helps and suggestions, and the most of our busy teachers need an abundance of helps. Mrs. Crafts gives a full treatment of one lesson each month, and in a style so simple and natural that any teacher will find it a great help and most suggestive as to the method of teaching. Great pains have been taken in selecting appropriate hymns. The picture illustrations are good, and can be easily used by almost any blackboard artist in chalk. Whatever be the helps afforded by the different denominations for their primary teachers, we believe that every superintendent might well see that the infant-class teacher of his school has a copy of this work, for these teachers cannot always afford to buy it for themselves. It will pay in the better work resulting.

There Was a Little Girl. By Henry Wadsworth Longfellow. Illustrated by Bertha M. Shaeffer. New York: R. Worthington. This exquisite little book, with its beautiful colored pictures, is one to delight the eyes of children, and old people, too. We received it too late for holiday notice, but the book is appropriate for any time of the year.

Spirit of Praise. From A. Burnham, 566 Woodland Avenue, Cleveland, Ohio, we have received "The Spirit of Praise," by Alfred Arthur, a collection of music with hymns for use in Sabbath services and church meetings. The book is heartily commended by prominent musicians, Church pastors, Sunday-school superintendents, and newspaper editors. It deserves attention.

The Fire-side Encyclopædia of Poetry. Philadelphia: Porter & Coates. This is a royal volume, comprising the best poems of the famous writers of England and America, compiled and edited by Henry T. Coates. It contains a number of elegant engravings, and is a magnificent gift-book of nearly one thousand pages.

The Raven. By Edgar Allan Poe. Illustrated by Gustave Doré, with comment by Edmund C. Stedman. New York: Harper & Brothers. The interpretation of this poem by the gifted pen of Mr. Stedman is in harmony with the magnificent designs of the great French artist, and these are executed with masterly skill by some of the most distinguished engravers of the day. The poem is printed in bold and attractive type. As one turns the pages a "creeping chill" steals over the reader, and he feels at once the weird spell of poet and artist. It is rarely that one has such effective aids to the interpretation of a poet's dreams.

God and the Future Life. The Reasonableness of Christianity. By Charles Nordhoff. New York: Harper & Brothers. 228 pages. This is a very able and interesting book, written from the stand-point of an intelligent, thoughtful layman, thoroughly posted in the latest developments and difficulties of religious thought. It is calm and judicial in spirit, direct and condensed in style, positive and convincing in conclusions. He does not believe that there is any real conflict between true science and revelation any more than there is between the multiplication table and the higher mathematics. He believes the young desire to know the truth in these things, and that they will be helped rather than harmed by their discussions. The chapters are brief, and discuss such questions as "The Reasonableness of Religious Faith;" "Faith and Science;" "Science and the Future Life;" "The Mystery of Pain;" "Miracles;" "Prayer." The book ought to be in our Sunday-school libraries.

The Primer of Politeness. By Alexander M. Gow, A.M. Philadelphia: J. B. Lippincott & Co. Here is a book on politeness, written on a new principle, and one

sure to commend itself to parents and teachers. Under various heads, such as "Habits," "Honor to Others," "Language," etc., etc., illustrative stories are told, and each story is followed by questions that bring out the real principles involved, and especially the moral basis of true politeness. It is good for school or home.

The Art of Speech. By L. T. Townsend, D.D. 247 pages. New York: D. Appleton & Co. 1881. We would call attention to this small, condensed, packed volume on the laws and principles of speech in prose and poetry. The matter was collected and used by Prof. Townsend as teacher of Sacred Rhetoric, but has since been given in this form for the use of the Chautauqua students.

The Missouri Christian Lectures. 204 pages. St. Louis: John Burns. 1883. This course of lectures was instituted for the discussion of the great religious questions that occupy a place in the public mind. They were delivered in the summer of 1883 by leading members of the "Christian" sect, of which President Garfield was a member. Among other themes we have able discussions of the "Origin and Growth of Free Thought," by J. W. Monser, and "Inspiration," by Isaac Everett.

The Present Truth. A Collection of Sermons by C. H. Spurgeon, of London. New York: Robert Carter & Brothers. 1883. 378 pages. We have here a new series of eighteen of the sermons of this famous preacher. They are selected from the best of his Sunday and Thursday evening sermons, and are entirely distinct from those we are familiar with in this country through the "Metropolitan Tabernacle Pulpit," that contains the Sunday morning sermons. The book will give a very good idea of the style of the great preacher.

The Lesson Commentary for 1884. By Rev. John H. Vincent, D.D., and Rev. J. L. Hurlbut, D.D. New York: Phillips & Hunt. Dr. Vincent in the Prefatory of the book gives to his fellow-worker, Dr. Hurlbut, the chief credit for this splendid help for our Sunday-school workers. A careful examination of the book makes clear the wide range of reading, the excellent judgment of the experienced teacher in selection, and the orderly, well-arranged putting of the whole, that makes it the best book of the kind in the field. Every teacher in the Church should have the book. D.

Sketches and Anecdotes of American Methodists, "Of the days that are no more." By Daniel Wise, D.D. 352 pages. New York: Phillips & Hunt. Dr. Wise has added another to the many interesting books he has given to the young, and to us it seems one of the best he has written. His early force seems not abated. He has selected a number of famous characters, from Embury to John M'Clintock, and has so presented some of the most striking events in their lives that the book is sure to stir the hearts and broaden the faith and charity of every young person that reads it.

Mosaics of Grecian History. By Marcius Wilson and Robert Pierpont Wilson. 554 pages. New York: Harper & Brothers. An admirable book. It is an attempt to give a popular course of Grecian history and literature, with abundant illustrations from the best prose and poetry of the world. It is much more than a manual, and is sure to awaken the desire of many young people to know more of this wonderful land and its literature.

In the Harvest Field. By R. M. F. With an Introduction by Rev. T. L. Cuyler, D.D. New York: A. S. Barnes & Co. This is the biographical sketch of Havilah Mowry, Jun., of Brooklyn, a layman who for sixty years worked with great success among the poor and lowly. It abounds in instructive incident.

Cambridge Sermons. By Alexander M'Kenzie, D.D. Boston: D. Lothrop & Co. There is nothing in this volume of sermons to indicate the country or creed of the writer. He may have preached them in any one of twenty places called Cambridge in the Old World or the New. But the sermons are good, practical, earnest, direct presentations of the Gospel taken down by a stenographer.

A Sphinx.

How Bible Enigmas May Become Clear.

BY A TEACHER.

Do you remember the old Egyptian story of the Sphinx, how the monster ravaged the country, proposing his quaint riddle to all he met, and, finding them unable to answer it, tore them to pieces? There are difficult parts of the Bible, strange, puzzling texts which have been very aptly compared to the Sphinx, proposing their strange questions, puzzling false souls to read them, and ruining them in their replies.

What are we to do with these difficult passages? How are they to be met? There is but one clear way. The student of mathematics masters the hard problems by beginning with and conquering the easy ones; so with the student of all other sciences. The law holds good for Bible study. We cannot understand these difficult parts of the Bible, nor are we safe in meddling with them but in one way.

We must first read and obey the easy ones. If we willingly obey what is plainly ordered, in that very obedience we are allowed to see and understand the wisdom of the order, and only thus may we hope to know God's way on earth. When threatenings and promises remain obscure, we must feel sure that it is because we have refused to obey the orders that were not obscure, and quenched the Spirit that was already given.

Give the Cream of Your Lesson.

BY MARGARET MEREDITH.

Dr. Robert Breckinridge used to emphasize a rule for preaching which is quite as valuable in Sunday-school teaching. It was: "Not to try to say every thing that could be said on a subject."

I heard this years ago, and ever since it has been a restraint and guide to me. A teacher is apt, especially in these days of lesson helps, to have many more good ideas suggested by the day's passage than she can usefully give to the scholars. Better drop out those that are far-fetched, and those that are secondary, and enforce those that are vital by full explanation and appeal, and by attractive illustration.

CLASS RECORD FOR FEBRUARY, 1884.

	Feb. 3.	Feb. 10.	Feb. 17.	Feb. 24.
Weather.....				
Teacher.				
PUPILS.				

Whisper Songs for February.

FIFTH LESSON.

'Come over and help us,
We wait in the night;
Come over and tell us
Of Jesus the Light!"

SIXTH LESSON.

The heart that will open
To Jesus the Sun;
May dwell in the sunlight
Till life's day is done.

SEVENTH LESSON.

Faith scatters the darkness
And open's life's door;
Come in, little pilgrim,
And dwell evermore.

EIGHTH LESSON.

Thy word is our treasure,
Our store-house of grace,
We seek in it daily
The light of thy face.

LESSONS FOR 1884.

First Quarter.

Jan. 6. THE CONFERENCE AT JERUSALEM. Acts 15. 1-11.
13. HEARING AND DOING..... James 1. 16-27.
20. THE POWER OF THE TONGUE.... James 3. 1-18.
27. LIVING AS IN GOD'S SIGHT..... James 4. 7-17.
Feb. 3. **Paul's Second Missionary Journey** ..... Acts 15. 35-41, and 16. 1-10.
Feb. 10. **The Conversion of Lydia**..... Acts 16. 11-24.
17. **The Conversion of the Jailer**.. Acts 16. 25-40.
24. **Thessalonians and Bereans**.. Acts 17. 1-14.
Mar. 2. PAUL AT ATHENS..... Acts 17. 22-34.
9. PAUL AT CORINTH..... Acts 18. 1-17.
16. THE COMING OF THE LORD ..... 1 Thess. 4. 13-18 and 5. 1-8.
23. CHRISTIAN DILIGENCE..... 2 Thess. 3. 1-18.
30. FIRST QUARTERLY REVIEW.

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